FREE-GRACE:

Or, The Flowings of

Christ's Blood

FREELY TO

Sinners.

Being an Experiment of Jesus Christ upon one who hath been in the Bondage of a troubled Conscience at times, for the space of about Twelve Years, till now upon a clearer Discovery of Jesus Christ, and the Gospel:

Wherein divers Secrets of the Soul, of Sin and Temptations, are experimentally opened, and by Way of Observation, concerning a natural Condition, and a mixed Condition of Law and Gospel:

With a further revealing of the Gospel in its Glory, Liberty, Freeness, and Simplicity for Salvation.

By JOHN SALTMARSH.

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TO MY

Honourable Friends,

Sir *John Wray*,
AND
Sir *W. Strickland*, } Knts. & Barts.

Both Members of the Honourable Houſe of COMMONS.

Honourable,

I Know ye both well to have loved the Acquaintance of *Truth* long, and in thoſe *Times* when *Truth* was an Errour, and *Light* Darkneſs in the account of moſt; therefore I hope the ſame *Lord* will not ceaſe to reveal to ye *more* of himſelf, till ye come to *know* as *ye ſhall be known*. The *Truths* (if I miſtake them not) I here preſent you, are of *Free-grace*, ſuch things as if cleared to the World, would enlighten us more in the *Myſtery* of *Iniquity* than any other. There is one thing appears to us in the *diſcovery* of this, which is *love*, *God* loving us freely, and ſending out his *Spirit of love* into our Hearts; this ſhould be that only *principle* of Power in *Be-*

lievers now under the Goſpel: *Love* began all the Work of Salvation in *God*, and *Love* ſhould carry on this *Work* of *Salvation* in *Men*. This is a Way of ſervice which none know, but thoſe whom the *Son hath made free indeed*.

The *Lord* fill ye with this *Love*, that ye may obey as *glorioufly* as ye are *commanded* in the Goſpel, and that the *experiences* of *Free-grace* may dwell *richly* in ye; that ye may ſpiritually judge of the *finer* and more *ſubtil* parts of *Antichriſt*. All is not in that groſs *Idolatry*, which is ſeen and felt; there is more of *Myſtery* than ſo in it.

I could not but thus publickly *acknowledge* ye, who are ſuch *publick Aſſertors* of that *Liberty* we of this *Kingdom* enjoy at this Day, and becauſe ye have acknowledged me in many Favours to my *ſelf* formerly; for which I am,

Your Servant in the Lord,

John Saltmarſh.

AN

AN

Occaſional Word.

IT would be matter of much Peace amongſt Believers, if the Names of Antinomian, and Legal Teacher, and the reſt might be laid down, and no Mark or Name to know one another by, but that of Believers that hold thus and thus for Diſtinction: Surely, carnal Suſpicions and Jealouſie do much encreaſe our differences. Some hearing the Doctrine of Free-graee, think preſently there will follow nothing but Looſneſs and Libertiniſm; and the other, hearing of Holineſs, of Duties and Obedience, think there will follow nothing but Legalneſs, and Bondage, and Self-righteouſneſs; and upon theſe Jealouſies, each Party over-ſuſpecting the others Doctrine, bends againſt one another in Expreſſions ſomething too uncomely for both; and there are ſome unwarrantable Notions to be found on all ſides. But let us conſider:

Can the Free-grace of Jeſus Chriſt tempt any one to Sin of it ſelf? Can a good Tree bring forth evil Fruit? *And ſhall we call every one* Antinomian *that ſpeaks Free-grace, or a little more freely than we do? If any Man Sin more freely becauſe of forgiveneſs of Sins, that Man may ſuſpect himſelf to be forgiven; for in all Scriptures and Scripture-examples, the more Forgiveneſs, the more Holineſs;* Mary *loved much, becauſe much*

was forgiven to her; and Righteous and Holiness, Blood and Water, Jesus, and Lord, and Christ, Called and Justified, are still to be found together in the Word.

There are some too of another sort, who make some Noise of Free-grace; but if all were well observed, it is not so free as it seems. I have heard of a Gentleman, that because he would seem very free his Neighbours, bid them fill out Wine freely; but he had commanded the Servants beforehand to burn it, that it should be too hot for any of them to Drink. I wish the Wine in the Gospel (by some) be not overmuch heated by the Law, and Conditions, and Qualifications, that poor Souls cannot taste of it freely, and yet seem to fill it out freely too. Free-grace may be there in the Notion of it, yet not in the Truth of it. The Arminians *boast themselves to be as great Patrons of Free-grace as others: And why? Because they teach, that all that is still given to Man, is for Christ, and in Christ; and though by Faith and Works, yet all that is Free-gift. So the Papists boasts of Free-grace, that Christ is given freely from the Father for Sinners; and it is of Free-grace that we are accepted, though of Works too: So as surely there is some other Way of carrying Free-grace, than by joining Men so into the Work; for else it is but a* Popish, *an* Arminian Free-grace.

Jesus Christ hath appeared more of late, and his Glory hath been more abroad, than this Kingdom ever saw before; and indeed Antichrist goes never rightly down, but when Christ is lifted up; and if Jesus Christ had been more in the Divi-

Divinity of theſe latter times, and in their Preachings for Reformation, and Moſes *leſs, we had not only had more of his Grace, but more of his Glory than we yet ſee.*

Yet I do not ſee that the Power of Chriſt Crucified, is ſo abroad among Believers as it ſhould be; but ſome ſeveral Ordinances are rather the Buſineſs of this Age: Yet thus it hath been always, whenever there were any Shadows or carnal Ordinances, Believers went more after them than Chriſt himſelf. Under the Law it was ſo; and under the Goſpel it is ſo; ſome outward Truths of Chriſt are ſought after more than Chriſt himſelf, and we make more of the Beams than the Son of Righteouſneſs, and rather warm our ſelves by the Sparks than the Fire; like thoſe Souldiers who caſt Lots for his Garments, but let his Body alone upon the Croſs; not but that every thing of Chriſt is precious, yet nothing ſo precious as himſelf. So as Theſe things ought we to have done, and not to leave the other undone.

I hope by this time Free-grace is no Antinomianiſm amongſt Believers; yet it hath been ever Satan's Policy and the Lord's Providence to manage a Truth, ſometimes through a whole Age, yea, and Ages too, in another Name than its own; and ſome other Age have ſeen it for a Truth, which God would not reveal to thoſe unthankful Times. Light hath walked abroad in a vail of Darkneſs, and Truth in the likeneſs of Errour; and Chriſt hath been Crucified by thoſe who after knew him for their Lord of Glory, and were wounded for him whom they had wounded themſelves. O that the Times we live in had not too

many

many of these, who would persecute that Christ now, whom hereafter they may preach.

But I have done; and if I have erred in any thing (for I see but in part, and know but in part) it is in filling out that Wine too freely, which the Master of the Feast, if I mistake not, had bidden me, saying, Drink, yea, drink abundantly, O Beloved, *Cant.* 5.

TO

TO THE
READER.

IN the *Experiment* of this Soul, you may ſee a *Spirit* of *Adoption* in Bondage, and one made poor in *Spirit* through the Ignorance of the Riches of *Grace*, and by a legal Faith (as I may ſay) both under *Grace* and the *Law* at the ſame. Surely ſuch legal Believers are as much ſubject to Death and Bondage in their own Apprehenſions under the Goſpel, as they were before under the *Law*.

You have here the Frame of this Soul, or the Conſtitution *and* Condition *of a* Spirit *before* Converſion, *under Converſion*, and *under the* Relapſe *or* falling back *into the* ſame Sins, *and under the Temptations* for thoſe Sins, and under a *legal Recovery* out of thoſe Temptations, and under a fuller Revelation of *Grace* and *Truth*, only drawn out of their own Experiences; by which we may ſee what the want of the Knowledge of *Jeſus Chriſt* is. And the more Chriſt is known, and that Love of God to the Sons of Men, which was manifeſt in the Fleſh, the more that glorious Liberty from the *Law*, *Sin*, and *Satan*, is manifeſted in that Soul. This made *Paul* deſire ſo to *know nothing but Jeſus Chriſt and him crucified*: And the more this *Light* of the *Goſpel* ſhines in the Face of *Jeſus Chriſt*, the more doth the Ignorance of *Fleſh* and

and *Blood* dissolve; and the *Shadows* of the *Law*, as Doubts, Fears, Terrors, which are cast in, vanish before it: *For the Day breaks, and the Shadows fly away.*

The only Scope of this *Discourse* and *Observations* is, to hold forth the Glory of *Free-grace*, and that by this one *Experiment*, *Wisdom might be justified of her Children.* O the *Riches* of his *Grace!* O the *Fountain* of his *Love!* O the *exceeding* and *comprehensive Freeness* and the *Flowing* of his *Blood* washing us, when we are *polluted* in our own! Thus he calls us *Beloved*, when we are not *Beloved*; and we who had not *obtained Mercy*, do *obtain Mercy.*

And I thought my self not a little happy to have such an *effectual Door* as this opened, to deal with the Experiences of a *Soul* in this kind.

And for the following *Conference*, and for my *Observations*, and other Particulars, I took this occasion to draw out my Discourse of *Grace* and *Gospel-glory*, from the faithful Experiences of such a *Soul*, wherein the Work of *Nature*, and *Grace*, and *Spirit*, and *Satan*, was clearly visible and discernable, rather than to *Found* them upon meer *Notions* and *conjectural Principles.* For in the Experiences of a *Soul*, we may more clearly discern the *deep things* of the *Spirit*, reading them in the *Spirits* of such as possess Christ, (as in the Counterpane of the *Scriptures*;) for there *Truth* answers to *Truth*, as in Water *Face answers to Face.*

THE

The FLOWINGS of Christ's Blood Freely to SINNERS.

Occasioned by an Experimental Discourse.

CHAP. I.

Of the Parties Natural Condition, and how they felt themselves in their State of Nature, before they could perswade themselves they had taken Christ.

Quest. *What manner of Life did you lead as you can well remember.*

Answ. I continued in a Course of some particular Sins long.

Q. *Had you no Fits of Terrour of Conscience in your Continuance in those Sins?*

A. I had some Gripings and Accusations in my Continuance in those Sins; but they tarried not with me.

Q. *Had you any Reluctancy in sinning, or did you it with full Consent?*

A. Yea,

A. Yea, with full Consent, to my Remembrance.

Q. *Were you much delighted in those Sins, so as you committed them with Greediness, or were you over-powered, partly through the Strength of Corruption?*

A. I delighted in them, and felt no overpowering of that kind.

Q. *In this your natural State, how far did the Light of Conscience check you, or put you upon any Reformation?*

A. Upon some Duties of Prayer, and hearing the Word, and checks divers times I had.

Q. *Were not your checks such as put you upon some other Religious Duties.*

A. Yea, both upon Prayer, and I made many Vows and Covenants against that Corruption.

Q. *But did you not seem to be satisfied in the doing of those, as if all were well betwixt God and you, having done something that was commanded you in God's Word?*

A. Yea, I thought all was well, till I brake the Bonds and Vows I had made, and then I was full of Terrours and Checks again.

Q. *Well, the time being so long since, we shall let alone further Questions in this, here being enough to let us see something of your natural Condition.*

Obser-

Obſervations on the former Diſcourſe.

I. *Of the Bondage that a meerly carnal Man Sins in, and where true ſpiritual Freedom is.*

THey that are in a meer natural or carnal State, though they Sin freely, with *Conſent*, and *Delight*; yet they Sin under *Bondage*, being not able to *obey* a better *Law*. We know a *Bowl* that hath a ſtrong Byaſs runs freely, yet all the Motion is on that ſide that the Byaſs lyes; ſo Men in Nature run all that Way the Power of their Corruption weighs them, whether to *Luſt*, or *Drunkenneſs*, or *Covetouſneſs*, &c. And this is the Miſery of Men in their *Sin*, and not ſet *free* by the *Son Jeſus Chriſt*, that they are but the *Servants* of *Sin* and *Satan*, though they conceive they Sin at Pleaſure, and at their own Wills; *While they promiſe them Liberty, they themſelves* (ſaith the Apoſtle) *are the Servants of Corruption*; *for of whom a Man is overcome, of the ſame he is brought into Bondage*, 2 Pet. 2. 19. And ſuch is their Condition, as they have no Strength for Obedience to a better *Law*, than the *Law of Sin*; *for the carnal Mind is not ſubject to the Law of God, neither indeed can be*, Rom. 8. Take any whoſe *Ingenuity* or *Wit* lyes fully to one Way of Trading or Art, he cannot naturally apply himſelf to any other, but you may diſcern much *Bungling* and *Unſuitableneſs*; ſo in thoſe that are naturally *Sinful*, without any Power of Chriſt within them, they cannot frame themſelves to the Ways of God, but

in a Way of *Bungling*, and *Hypocrisie*, or *meer form* of *Religion*, like them that could not sound *Shibboleth* but *Sibboleth*. It is only *Jesus Christ* the *Son*, that can make us *free*: *If the Son make you free, then you are free indeed.* And this Freedom is a true *spiritual Freedom*, both from the *Dominion* or *Law* of *Sin*, which is the Curse; and Nature of Sin, which is the Corruption. *The Law of the Spirit of Life in Jesus Christ hath made me free from the Law of Sin and Death*: And such a Freedom is like *Paul's*, who would not acknowledge himself free as a *Roman* should be, till the *Magistrates themselves* came to the Prison, and pronounced his Liberty: So the Believer will not count himself free indeed, but from *Jesus Christ's* own *presence* and *command* upon his Soul; for it is he only that brings the Prisoners out of Prison.

II. *Of the resistings of Sin, and sorrowings for Sin, which are in a natural Man.*

THey that are yet in their carnal or unregenerate State, have certain *Convictions* against *Sin*, from the Law of their natural Conscience, which is strong enough to *reprove*, but not to *reform or change* into a *new Creature*: So as the Condition of such is a very deceivable Condition; for those kind of inward Woundings or Remorse for Sin, do make them conceive that some better *Light* or *Principle* bears Rule in them than there doth, because they find a conflict sometimes bearing the *Image* of that *spiritual Warfare* which is betwixt

betwixt the *Fleſh* and *Spirit* in the regenerate ones, when as all their *reſiſtings* of Sin, or *ſorrowings* after the Commiſſion, is only becauſe they commit it againſt ſome inward *Law* or *Beam* of natural *Glory* and *Excellency* which is in the Soul, whereby it in part *condemns* and *excuſes* it ſelf in its Converſation. This is that the Apoſtle ſpeaks on in the *Gentiles, which having not the Law, do by Nature the things contained in the Law, which ſhew the Work of the Law written in their Hearts, Rom.* 2. 14, 15. Yet this *natural Law* is but very weak in reſpect of any *transforming Power* it hath, as the *Law of the Spirit of Jeſus Chriſt* hath in it ſelf. We ſee in a *clear froſty* Night, though the *Moon* ſhines very Bright, and the *Stars* too; yet not ſo, but it is not *cold* and *hard*, as if there were no *light* at all; but the *Sun* hath another kind of *Power* and *enforcing Warmth* in the *Beams* of it: So it is in thoſe that are enlightned only by the *Law* of *Nature*, or *Conſcience*, they are *cold*, and *hard*, or *impenitent*, and have no *warmths*, or *meltings*, as are in the true Believers, or Regenerate.

III. *How far many go in a formal Profeſſion, and meer natural Religion, raiſed up a little by the Power of the Word.*

I Obſerve, they that are in their carnal State, are by the Power of the *Word*, and the *common Light* of *Conſcience* bearing Witneſs to the *Law* of the *Word*, carried into a *form* of *Religion*; but it is ſuch a form as is made up moſt

of outward Obedience and Obſervations, while the *Power* and *Spirit* of *Jeſus Chriſt* is not in all their Thoughts, they looking at *God* no otherwiſe than in a kind of natural Way or Notion, and ſo forming up *a Religion* accordingly to themſelves, of pleaſing and diſpleaſing, and by what *they do*, or *do not*, and putting all *Satisfaction*, and *Pardon of Sin* and *Salvation*, in things of *Form and outward Obedience*, as *Vows*, *Covenants*, &c. *Outward Reformation*, &c. And thus, *though they know God, yet they glorifie him not as God, but become vain in their Imaginations, and change the Glory of the incorruptible God into an Image made like unto corruptible Man*; for *going about through a* natural Knowledge or Light *to eſtabliſh their own Righteouſneſs, they ſubmit not to the Righteouſneſs of God* or *Jeſus Chriſt*. So as here we may ſee the danger of reſting in ſuch carnal *Forms* and *Convictions*, and *Way* of *Obedience*, without the Power of Jeſus Chriſt; there is but a more *glorious Damnation* to be got at beſt in them: Therefore let us breathe towards the more Excellent and Powerful Workings of the *Spirit* of *Jeſus Chriſt*, becauſe all other *Faith* is but a *dead Faith*; which though it may go far in the *Reſemblance*, carrying *the Image of ſomething like the new Man*, as the faint Reflections of the Sun in a Cloud look like the Sun, but are not; and may both deceive the *Soul* of the *Perſon* where it is, and *of others* that judge but according to the Appearance; yet there being no true ſpiritual Life in ſuch a Soul, no *Chriſt formed* in ſuch a Soul, there

can

can be neither any right *ſpiritual Enjoyments*, nor any ſolid Communion with God in Chriſt; and yet all the *changes* of the *Spirit* may ſeem to be there to ſuch a carnal *formally-deceiving Heart:* There may be *Repentance*, or a kind of Sorrow for Sin, as *Ahab* had; there may be a kind of *Joy* in the *Goſpel-ordinances*, as *Herod* had; there may be a kind of *Reforming*, as in the ſame *Herod*, *who did many things that John taught*; there may be a kind of *Faith*, as in them who *believed* in the *Parable*, and in Time of *Temptation fell away*; there may be a kind of frequenting the *Word preached*, as in thoſe that ſay, *Have we not Eaten, and Drunk in thy Preſence, and thou haſt taught in our Streets?* There may be *Convictions of Sin*, as in *Felix*, who trembled at *Paul*'s *preaching*: But all theſe are not yet in the *Power of Chriſt*, nor in the Life of the *Spirit*, and therefore all ſuch Religion is but that of a *carnal Profeſſor*, or a *Self-deceiver*, or *Self-hypocrite*, who deceives not another more than he doth himſelf: And in a *Religion* or *form of Godlineſs* of this Nature, there goeth always a *Spirit of Bondage* or *Fear* with it, which ſhews ſuch to be *Children* of the *Bond-women*, not of the *Free*; for the *Son* having never made them *free*, they cannot be *free indeed*, nor can there be any of that pure *Joy* and *Peace* in *believing*; ſo as the *Fruits* and *ſeeming Graces* of ſuch, are but like the *Berries* upon the *Thorn* in the Way-ſide, not like the *Grapes* upon the *Vine*; and that *Comforts* are *damped* ever and anon with the Workings of the *Spirit of Bondage* and *Fear*, which

makes them like *Belshazzar*, to be afraid in their time of Feasting, and most formal Profession, because of the *Handwriting* of *Ordinances* upon the Wall, or the *Law*, unto which they are yet in *Bondage* upon every Sin, and Falling, being ever awakened by the Curse and Condemnation due to Sin: And thus like *wandering Stars*, and *Clouds* without Water, they are ever rolling up and down, and never established; they are not built on that *Rock*, *Jesus Christ*, and other *Foundation* can no Man lay: And such live like Children, who only *wink*, and will not *see* that danger they are afraid on: So many of these, they dare not look on their former Lives, nor cast up their account of Sins, nor reckon with their Consciences; for the *Blood* of *Sprinkling* is not there, and without Blood there is no *Remission:* And without *Remission* there is no *Boldness* against Sin, no *looking Conscience* in the Face.

CHAP. II.

Of the Parties first Trouble for the Sins they lived in, which is supposed to be the time of Conversion, or Calling, or Light from Christ.

Quest. HOW came you to be troubled for these Sins? Was it from some Sermon, or some Discourse, or reading the Word, or how?

Answ.

Anſw. It was not by Sermons, nor any Diſcourſe, nor by reading the Word.

Q. *Was it by ſome ſudden Accident, or rather Providence?*

A. Yea, by ſome ſudden Accident, or Providence.

Q. *Had you left this Courſe of Sin before this Accidents or Providence?*

A. Yea.

Q. *How did you leave it? Upon any ſtrong Conviction, or ſlight Conviction only, becauſe you would leave Sin in the general; or, was your Sin left by you upon ſome particular Evil you ſaw in it?*

A. I left it, becauſe I ſaw it was a Sin, and I had a Deſire to leave what Preachers bid me leave.

Q. *But how came you firſt as you thought to be convinced againſt this Sin?*

A. By the Accident, which was this; going to reprove one of a Particular Sin whom I had ſaid in a raſh Word I would never reprove again, and at the Inſtant an Horrour and Trembling fell upon me, and then my courſe of ſinning came into my Thoughts.

Q. *How came your Trembling firſt upon you? Upon the breach of your Word, or upon the Thoughts of your living in Sin?*

A. Firſt, upon the Breach of my Word; then that was taken away, and the other only of my living in Sin remained.

Q. *Did you open your Mind to the Party that you went to reprove?*

A. Nay, but told the Party they were undone, and they had undone me.

Q. *What did you in your Trouble of Mind?*

A. I ran up and down, and could not reſt, but thought my ſelf undone, and was as it were Diſtracted in my ſelf.

Q. *How long did you conceal it?*

A. It was a Year before I revealed it.

Q. *Were you not quiet ſometimes in Conſcience?*

A. Yea, I thought my Conſcience quiet divers Times in that Year, and ſometimes I wondered in my ſelf at my Trouble; then on a ſudden it came upon me again.

Q. *Did you not in this Year apply your ſelf much to Sermons?*

A. Yea, but not with delight; I was even loth to hear.

Q. *Why were you loth to hear? Was it through Fear to be more wounded by Sermons, or from ſome carnal Slothfulneſs in you?*

A. Nay, for I thought every Sermon would riſe in Judgment againſt me; yet I was in a ſad Condition in that, even in a Strait betwixt hearing, and not hearing: For if I did not hear, I was afraid that I contemned the Ordinance; and if I did hear, I was afraid of Judgment.

Q. *How came in the Trouble or Terrour upon you when it came in? Through much thinking of living in Sin, or how?*

A. It came in ſuddenly, and very violently, when I would not have thought of my former Life.

Q.

Q. *Would you not apply your ſelf much to Company or Buſineſs, to put away ſuch Thoughts?*

A. Yea, I would do in that kind, what I could to put them from me.

Q. *What ſpiritual Courſe did you take then?*

A. I ſought much by Prayer, that God would Comfort me, that I might not reveal my Condition.

Q. *Whether had you any ſtrong Perſwaſion to reveal your Condition?*

A. Yea, very Strong.

Q. *Were thoſe Perſwaſions ſudden, or ſome continued ſetled Perſwaſions?*

A. They were not ſudden, but continued upon Conſiderations with my ſelf, that I could not in my ſelf be ſatisfied.

Q. *Did you then reſolve to reveal your Condition?*

A. Yea, but when I came to Preachers, I went away oftentimes, and did not reveal my ſelf; nay, I could not, it went ſo againſt my Heart, and Temptations of Fear and Shame were upon me.

Q. *But when you deſired to reveal your ſelf, was it upon Thoughts to get ſomething of advice from them in the general to allay your Trouble, or that you might receive ſome Soul-ſatisfaction, and true ſpiritual Comfort?*

A. One main thing, I am ſure, was to get ſome Soul-ſaving Comfort, and partly in Reſpect of ſome others concerned with me.

Q. *When you came to deal with the Preachers you came to, what deſires had you towards Chriſt, as you remember?*

A. When I came to them, I would have done

done any thing, and desired that they would prescribe me any means that I might find Christ.

Q. *How did you find your self for the time after you had revealed your self? In what Disposition to the Means of Grace?*

A. I had an earnest Desire after Salvation, and I was very much afraid of Sin; I could neither think, nor speak, nor do, but in Fear of Sin; nor methought could I be content with Desires after *Salvation*; but I earnestly desired after *Holiness of Life*, and *doing the Will of God*.

Q. *When you did reveal your self to some Preachers, what did he say to your Condition?*

A. He said, he made no question but it was an happy Condition, because God had revealed my Condition to let me see my Sin.

Q. *What Course did he bid you take?*

A. He bid me be humbled for Sin, and pray, and set me upon Duties; but I heard not any thing of Christ spoken yet.

Q. *What did you say to this?*

A. I objected I could not pray.

Q. *What said he to you then?*

A. He ask'd me if I could not *desire to pray*, and told me *my desires to pray* were *Prayers*; he told me *Ezekiah* could not pray but *chatter*, and yet it was accepted; he told me of the *Publican*, who said, *Lord be merciful to me a Sinner*; and asked me if I could not say so much.

Q. *Did not these satisfie you?*

A. Nay, these did not satisfie me; for that Scripture was in me, *These People draw near to*

me

me with their Lips, but their Hearts are far from me; and methought my Heart was not as it ſhould be, nor ſpiritual enough.

Q. *It ſeems then you were not ſatisfied with that he ſaid?*

A. Yea, for I asked him how I might know my deſires to pray were for God's Glory, and not my own Ends.

Q. *What anſwer did he make to you?*

A. He ſaid, by the Conſtancy of them.

Q. *What did you ſay to that?*

A. I anſwered, ſometimes I had ſome Deſires, ſometimes cold Deſires, ſometimes no Deſires.

Q. *What did he ſay then?*

A. He ſaid, Deſires were not always alike, ſometimes flagging; but becauſe I did not reſt in not deſiring, therefore he ſaid my Deſires were Conſtant.

Q. *Were you not ſatisfied with that anſwer?*

A. Nay, for I thought I muſt have more than Deſires, I muſt have Endeavours; I thought Deſires were nothing, but ſometimes I had no Deſires.

Q. *What ſaid he then?*

A. He asked me if I had a deſire that I might deſire; that was a ſtay to me a little, but it would not hold.

Q. *What elſe did he bid you do?*

A. He bid me repent, and be ſorry for my Sin.

Q. *Could you not be ſorry?*

A. Nay, I could not be ſorry for a Sin, as a Sin againſt God I thought; but for fear of *Hell* and *Damnation*, which I thought was a *legal Sorrow*, and *ſlaviſh Terrour*, which *Judas* and *Cain* had.

Q.

Q. *What said he to that?*

A. He said, Sorrow for Sin might go with Sorrow for Punishment, as *David* saith, *I am afraid of thy Judgments.*

Q. *What did you say to this?*

A. I said, *great Sins should have great Sorrows:* My Sins which had been a great part of my Life, I did not sorrow enough for them.

Q. *What said he then?*

A. He told me of that place of the *Corinthians: Yea, what Fear, yea, what Indignation, &c.* and asked me if these were not in me? I answered him as I did before, Yea, these were in me; but I questioned the Truth of them.

Q. *What did he then?*

A. He bid me try further.

Q. *And what did you upon further Trial?*

A. I found I could Sorrow more for outward Things, as for the Horrours of *Hell*; but I had not such a Sorrow as should be in *God's* Children, as Brokenness of Heart, and Meltingness of Heart.

Q. *How did other of the Preachers you went to deal with you?*

A. Others bid me be sorry for my Sins, and lead a better Life, and made no question but my Condition was happy.

Q. *Could you not fall then upon such a Course as they bid you, and be contented?*

A. I did desire to enter upon such a Course, but I could not pray, nor I could not repent, nor I could not walk in such a Course.

Q. *But did they not talk to you of believing?*

A.

A. Yea, they ſaid I muſt labour to believe, and that Chriſt *came into the World to ſave Sinners*, and *ſuch were ſome of you, but ye are waſhed, and ye are cleanſed:* But this their urging me was not at firſt, but a good time after they had bidden me to repent and be ſorry.

Q. *Did all ſay to you you dealt with to this purpoſe?*

A Nay, one bid me believe meerly in Chriſt. I asked him how I could believe? he told me, *Chriſt came into the World to ſave Sinners*, and I was bound to believe, becauſe I was loſt in my ſelf, and ſaw a need of Chriſt.

Q. *Did he not bid you ſeek for Qualifications, or Conditions firſt in your ſelf?*

A. Nay, I might kindle ſparks, he ſaid, and lye down in the ſparks of my own kindling.

Q. *When they did apply Promiſes to you, why could you not lay hold of them?*

A. I thought I could not, I was not conditioned for the Promiſe; for there was ſuch Conditions in them as I could not find.

Q. *Did you not ſee any need of Chriſt?*

A. Yea, but it was I thought rather for my Self-ends than for Love to Chriſt. One asked me, if I could be contented without Chriſt, if it were poſſible that I had my Sins pardoned, and Peace of Conſcience, and not have Chriſt: I anſwered, I did not know.

Q. *But after all theſe Proceedings, and Soul-conflicts, which I perceive you had, and your dealings with many concerning your Condition, How came you to that Aſſurance of your Calling, and the Spirit, as you were once perſwaded you had?*

A. I shall relate unto you my Experiences which I had (as I was then assured on) of my Calling.

First, When I was minded to make away my self for my Sin, the *Lord* sent into my Mind this Word, *I have loved thee with an Everlasting Love:* Ah! thought I then, hath *God loved me with such an Everlasting Love, and and shall I Sin against such a God!*

Secondly, I had many Doubts and Fears, but through the Strength of Christ I overcame all: These Doubts and Fears arose from the Examination of my self, how I could find the Work in my Soul agreeable to that Testimony, for I was much afraid of being deluded.

Thirdly, The Promise in *Isa.* 55. 1. did stay my Heart, and Christ in my partaking of him in his Ordinances, did sweetly Witness, and exceedingly, that he was my *Christ.*

Fourthly, I went on for some time full of Joy and of Comfort, upon these Promises, and another I had, *Fear not, I will be with thee, I will never leave thee, I will never forsake thee.*

Fifthly, I was in Fears again, that I could not pray, but I had a Promise, *I will fulfil the desires of them that fear me:* These, and many more, were my Grounds and Evidences which I thought were right then when I had them.

Sixthly, Sometimes in hearing the Word, Christ did Witness to my Soul, yet but seldom.

But, O how I did strive against this Work, as I thought, of my *being called*, to put away all

all Promiſes of Mercy from me: I may juſtly ſay, *The Lord ſaved me whether I would or no.*

Sometimes I was dead, and could not pray, ſometimes very much quickened and ſtirred up, and I could pour out my Soul in much Sorrow and Remorſe for Sin. O methought I could ſpend a whole Night in praying for what my Soul wanted!

That which I much deſired in Prayer, was ſtill, that my ſinful Soul might be healed of Sin; and that running Iſſue of Sin that ran and ceaſed not, might be ſtopped.

Yet in this my Time, and thoſe Days, I ſeldom deſired Pardon of Sin till I were fitted for Mercies: But now I ſee we are pardoned freely, I cannot even now but ſay this, O reſt not therefore in your own Duties, leſt you periſh in the Sparks you kindle, as I had almoſt done!

I obſerved a good Providence of the Lord to me, in providing me ſtill many Chriſtians to complain to in this my Condition.

Obſervations on the former Diſcourſe.

I. *Of the Preachers ſeveral Dealings with this Party to ſettle them, and not in a Way of believing firſt.*

I Obſerve, that now this Soul queſtioning the Truth of all their Aſſurances, they labour to perſwade it to Faith or believing, upon a ground of Sanctification in themſelves, which hath no *Evidence*, nor for the preſent can bring any *Demonſtration* to the Spirit: For

Satan, and the Parties own *ſuſpecting Heart*, will not let them believe any *Truth* in that which they have found ſo *faulty*: As for Inſtance, a Man that hath had Cauſe to be Jealous of his Wife, and hath ſeen ſome Miſcarriages, all the Friends ſhe can make are not able to ſatisfie and take away all grounds of Fear and Jealouſie from him by their perſwaſion, but he will ſtill ſuſpect, becauſe he once had ſome real Ground, and unleſs they can take away this, they cannot perſwade him to that: So in that Soul where there hath been real Failings, and a ſpiritual Diſcerning of its own *Unrighteouſneſs*, all the Perſwaſions of others cannot make it have any good Opinion of it ſelf, nor perſwade it of its Righteouſneſs, unleſs they can take away that Unrighteouſneſs and Sin, and make it to be no Sin, and no Unrighteouſneſs; for the Soul which is only troubled for Sin, muſt be ſetled upon ſome thing which is not Sin; and upon a Righteouſneſs, either in it ſelf, or ſome other, or there can be no Settlement, Peace or Comfort in that Soul: And yet this is the common Way of Dealing with Souls, and bringing them up into aſſurance; as thus, repent, and pray, and live an holy Life, and walk according to the Law of God: And if they anſwer they cannot do thus; *O then*, ſay they, *can you not deſire to pray and repent?* and if they ſay they cannot deſire; *O but then*, ſay they, *can you not deſire that you may deſire?* And thus they wind them up by acts of their own Spirit, and run them out to the end of their own workings;

when

when alas, these Desires of Desires, and the spinning of such fine Threads in Divinity, are not strrong enough to bind up a Broken Spirit. This is but the broken work of a Soul; for how many have desired to enter in, and have not been able? Nay, Who is there not that have a desire? All the World of common Believers are carried on by this Principle of a desire. We see now the vanity of such reasonings with a Soul troubled for Sin, and questioning the truth of the Spiritual Work in themselves: Such kind of arguing may give some hints to the Soul that hath the Spirit of God in it, and some spiritual actings to pacifie and perswade it a while, because it finds something in it self agreeable to such a Discourse; but these are too narrow and weak to bear up the burden of Sin, and legal Terrours; like the bottom and point of a Top, which being so small, may for some time that it is in motion bear up the body of the Top, as we see; but when the motion is done, the Top falls, having nothing proportionable to support it: So the Soul turns upon some hints of comfort a while, but flattens again. And this is the furthest and strongest satisfaction the Discourse of such Divines can give; yet I despise them not in this Light they have, so they contend not against the more glorious Light of Truth; but the Lord (if he please) reveal more unto them: But you will say, how will you deal then with a Soul thus puzzled, and questioning? I answer, I shall not dare to place them on any bottom of their own Righteousness, or to satisfie themselves by something

only in themselves; that were to take the Disease for the Physician, and to give them no Ointment, but Blood of their own Wound to heal them; nor should I take that other way which many do that are of this legal strain too, as to apply Promises to them first, which many times instead of drawing the Soul to Christ, puts it further off, bringing some Conditions, which the Soul questioning in themselves, dares not meddle with before it be prepared by Christ and his freeness. But you will say, what Way will you take then? I answer, that Way which the Scriptures reveal to me? First, the laying down, and establishing, and bringing forth a perfect Righteousness, even the Righteousness of Christ, and then shewing forth the Way of common Right and Interest to this Righteousness, which is contained in the freest Promises for bringing Souls to close with and partake of this Perfection and Righteousness, more plainly thus; Christ crucified is the Foundation and Corner-stone, and Rock for Sinners. The Righteousness of this Christ is every Way perfect and compleat: This Righteousness is that which hath taken away the Sins of the World, so as no Sin is now to be satisfied for, nor no Righteousness to be wrought by any for Salvation; only all that will be saved are to believe their Interest and Right in this Righteousness, and already purchased Salvation; And for the way of coming by a Right, or purchasing an Interest in this Righteousness or Salvation; it is held out without Price or Works, in the freest, cleerest Promises of Salvation to Sinners only,

only, for taking, and receiving, and believing in, all being wrought to our Hands. So as this is as good a ground for one to believe on, as another, without exception: And in this Way of Salvation, to believe is Life eternal, and not to believe is Condemnation; *He that believeth hath Eternal Life, and he that believeth not is condemned*: And this being a Scripture Way, I would leave the Soul upon these Principles, and under this Commandment, *Believe on the Lord Jesus Christ*: for *this is the Commandment, that ye believe on his Son*, &c.

But you will say, what if a Soul answer, *I cannot believe, I am not Elected*: I shall answer then to such a Soul thus, You are bound to believe, because it is a Commandment, and you are not to make an Objection from Election or Reprobation, against your believing, for that were to set one part of the Truth against the other: And thus you misinterpret both God and his Word.

But you will say, how if a Soul answer, *I cannot believe for all this?* I answer, this being a Scripture Way, and the cleareſt Way revealed to Salvation, I shall commend such to the Lord, who is the *only Author* and *Finisher of Faith, Heb.* 12. 2. And for establishing Souls upon any Works of their own, as a Way, Means, or Ground of Assurance, as that upon such a Measure of Repentance or Obedience they may believe by, I dare not deal in any such Way of our own Righteousness, because I find no infallible Mark in any thing of our own Sanctification, save in a lower Way of Perswasion,

swasion, or Motive. I find in the Old or New Testament scarce any Believer that stood the surest, but they had some Cause, through Sin and Corruption, and that unregenerate Law in their Members, to suspect their Righteousness, as *David*, and *Peter*, and *Paul*, *&c.* And likewise the Stream of the Word runs all against our own Righteousness. But you will say, what are all the divers Scriptures which set us upon Trial and Examination of our Faith and Works? I answer, there is another kind of Analogy and Rule to interpret these by more Principal, and not of assurance for Salvation. These are rather Marks for others than our selves, to know us by: As in the Epistle of *John* and *James*, *&c.* And for those other few Scriptures, they are rather to be interpreted to the Testimony of the Spirit of God witnessing and perswading, than to the mixt, spiritually carnal Works of our Obedience and Holiness, which can give but a mixed act of Assurance at the best, being of a mixed Nature of Flesh and Spirit. But you will say, what Way of Assurance would you commend to a Soul thus troubled? I answer, Christ in the Word and Promise to believe in for Assurance. This was that Way the Lord himself commended to his Disciples, as to *Peter*, when he knew he should deny him, and foretold him of it, and knew how it would discourage him, and wound him; yet he puts not *Peter* to this Course, saying, *Peter*, thou art an *Holy*, *Obedient*, *Loving Apostle*; remember this to Comfort thy self under

der thy denial: But he ſays, *Peter, I have prayed for thee, that thy Faith fail not.* And thus he laid him in an Encouragement from a Word or Promiſe to believe by, and not from any thing in himſelf; and ſo to his Diſciples when he was to leave them, he laid them not in Aſſurances thus, O my Diſciples, though I am from you, yet ye have been thus and thus Penitent, Humble, Loving, Obedient; and let this be your Ground and Aſſurance when I am gone: But he lays in Words and Promiſes, *You believe in God, believe alſo in me; I will ſend the Comforter*; and, *I will ſee you again*: And theſe are the Grounds for their Aſſurance to believe by; and this was *Abraham*'s Way, *he believed the Promiſe in Hope againſt Hope*: And ſo all that walk *in the Steps of the Faith of our Father* Abraham.

II. *The Unſtableneſs of ſuch as are not Converted in a pure Goſpel Way.*

I obſerve, that the Calling and Converſion which Souls have in a Legally Goſpel Way, not from a pure and clear Apprehenſion of Jeſus Chriſt revealed in the Goſpel, Covenant, or Promiſes, though there may be Truth in ſuch a Calling, and Chriſt received, yet the manner being not in the Way of pure Goſpel-diſpenſation, the Soul may be exceedingly puzzled and perplexed: So though Chriſt may be truly there, yet being not in a Goſpel-form, but a Legal, the Soul may miſtake and loſe the Knowledge of Chriſt: As when Chriſt

was

was in the Habit of a Gardiner, many knew him not, and when he walked with the two Disciples to *Emaus*, they knew him not. And thus many under the Law, though they had Christ as truly then as now, yet not in that Form, nor manifested in the Flesh, and the free Promises, as now: And Christ observes this to his Disciples, *Ye believe in God*, says he, implying how their Faith was more carried out to God as then, than himself: And therefore he adds, *Believe also in me*; that is, Now let me manifested in the Flesh be the Truth whom you believe.

III. *The several Ways which the Lord makes use on to Salvation.*

I observe, that the Lord doth improve many Ways and Means to bring a Soul under the Power of the Gospel, as several Accidents and Occasions, though those things are not properly or principally to be called the Ministry of Christ, or the Gospel-ordinance for revealing Jesus Christ; but they are like the Chariot in which the *Eunuch* rid, which was only an outward Accommodation to his receiving Christ, but the proper and more immediate Means, was the Book of the Prophets which he had with him in his Chariot. We see *Paul* was by a sudden Accident brought into a Way for the Gospel, to have the free Passage to his Soul; nor did that Accident or Occasion serve as the Means of his receiving Christ, but *Ananias* was sent to him; the Means instituted

ſtituted by the Lord to be a way of conveying the Power of Chriſt upon his Soul. *Faith cometh by hearing*, and the Goſpel is that *Power of God unto Salvation*; and the Spirit comes by the *preaching of Faith*.

IV. *The Want of pure Goſpel-knowledge in Jeſus Chriſt, is the Cauſe of many Diſtractions in Believers.*

I obſerve, when the Lord ſends the Light of Jeſus Chriſt into a Soul that hath formerly been in Darkneſs, and in the ſhadow of Death, then it begins to ſee its Corruptions and Luſts; and if there were any maſter Sin, or chief Sin, which had Dominion, as Luſt in ſome, Pride in others, Revenge in others, Worldly-mindedneſs in others, then the Soul preſently is pricked upon the diſcovery of that, and there is a Remorſe and Perplexity in the Soul: They in the *Acts*, after *Peter* had laid open their Sin of ſhedding the Blood of Chriſt, were prickt to the Heart for it, and were inwardly troubled, and wounded, ſaying, *Men and Brethren, what ſhall we do?* and if there be not a clear underſtanding of Jeſus Chriſt and the Goſpel, the Soul thus wounded will groan under many legal Convictions, and the Soul will hardly diſtinguiſh its Condition from a worſe or more miſerable, even that of ſorrowing under the Power of the Law. Had not *Peter* been aſſured of the love of Chriſt, and had his Word, *that his Faith ſhould not fail*; his Tears, and *Judas* ſorrowing, had been all of one Colour and Kind, to the preſent,

present, and not clearly enlightened, Apprehension: As *Joseph*, who till he had opened himself to his Brethren, was mistaken by them for a cruel and a harsh Governour; but when they saw it was their Brother *Joseph*, O what meltings and embracings were then amongst them! Many a Soul convinced by that Spirit which Christ hath sent to reprove the World of Sin, walks sadly under the wound or burden, not knowing the Nature or Condition of such a Spiritual Wound; and many Preachers, like some Surgeons who keep their Patients from healing too soon, that they may make the Cure the more admired, do accordingly keep such Souls with their Wounds open; and if they pour in any thing, it is rather Wine than Oyl, rather something of the Law than the Gospel; so as they are not only long in Healing, and getting Peace through Jesus Christ; but they carry a Scar with them still, and are as it were Lame in their Consciences a long time after; like some poor Patients that have had as much of the Sound Flesh cut away as the Rotten, and so have been healed, though but to a Bodily Infirmity all their Life time. All this is for want of the Knowledge of the Spirit of Adoption being in such a Soul, and the Spirits working in the clear Apprehensions of Christ, (as it is not enough to enlighten the World that there is a Sun, but there must be a clear body of Air for this Sun to shine through) and of the Application of Gospel-promises, of perswading to Faith, and believing in Jesus Christ for the pardon of Sin, which

which ſettle, and aſſure, and eſtabliſh a Soul more; and the Light that comes in through ſuch Goſpel-applications, and Power, will exceedingly melt a Soul, and wound a Soul: But they are the woundings and meltings of Love, and the Spirit of Adoption, not of Fear and Bondage, but of Power, Love, and of a ſound Mind. *Mary* wept and waſhed Chriſt's Feet; *Peter* wept bitterly, not in Fear, but in Love; witneſs her Box of Ointment, and *Peter*'s Profeſſion, *Lord, thou knoweſt I love thee.* The Paſſions which this Goſpel-way works in the Soul, are ſuch as bring enlargements, and flowings, and pourings out of Spirit: But the Paſſions which the Law works, bring in a Straightning, a Contraction, or Gathering up, or Narrowneſs into the Spirit; and therefore it is called Bondage and Fear.

V. *The opening Jeſus Chriſt in the Goſpel, is the beſt and ſureſt Way to deal with Sinners.*

I obſerve, they that are wounded for Sin, and are enlightened to diſcern it, and are ſo wrought on by the Spirit as to feel and be ſenſible of it, being taken into Covenant with God in Chriſt, and their ſtrong Heart taken out, and yet dark in the purer Conceivings of the Goſpel, ſuch are ready rather to put away Goſpel-promiſes, than receive them, and imagine themſelves rather in fitneſs for Judgment, than Mercy or Grace. And then if Preachers run to the Law, in their dealing with ſuch Souls for their thorow Humiliation, as they

ſay or pretend, and not to the Goſpel, and Faith in Jeſus Chriſt, they bring Fire, and not Water, to quench them, and ſo kindle them the more; and ſetting the everlaſting Burnings of the Law before their Souls, put them all into a ſpiritual Flame and Vexation. *Nathan* dealt otherwiſe with *David*, though under the Old Teſtament, where there was more Priviledge for the Law, 2 *Sam.* 12. 13. *I have ſinned*, (ſaith *David*:) *The Lord hath put away thy Sin* (ſaith *Nathan.*) This is, as *Solomon* ſaith, *To give ſtrong Drink to him that is ready to periſh, and Wine unto thoſe that be of an heavy Heart*, Prov. 13. 6. *If any one Sin, ſaith* John, *we have an Advocate with the Father, Chriſt Jeſus the Righteous.* Here is Goſpel applied to the very Sin, and the Phycician brought home to the Sick, and Jeſus Chriſt brought to the very Gates of a groaning Spirit.

I know the Divinity of ſome former Ages to theſe preſent times, made up all their Receipts for diſtempered Souls, of ſo much Law, and ſo much Goſpel, and uſually but a Grain or Dram of Goſpel, to a Pound of Law; not being then clear enough in Judgment to unmingle things which Antichriſt had confounded and put together, as the two Teſtaments, and two Covenants; and not rightly diſcerning Chriſt's Manner or Way of preaching, and the Apoſtles, both in their holding forth Law and Goſpel. Now we know that the Apoſtle ſaith, Received ye the Spirit by the preaching of the Law, or the preaching of Faith? *Gal.* 3. 2. And therefore, they that would make

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the Law, the Miniſtry of Life, and of the Spirit, are not of ſuch a ſpiritual Diſcerning as the Lord hath now revealed: And ſuch put a Soul upon a legal Method of Converſion, or Coming to Chriſt. Firſt, they muſt be kept ſo long under the Law for Humiliation, and Contrition, and Confeſſion, and then brought to the Goſpel, as many Books and Teachers do: When as the Law is not of any Power to infuſe ſuch gracious Paſſions into the Soul as the Goſpel calls for. *Bleſſed are they that mourn, and they that are poor*: But this is not the mourning Spirit under the Law, nor the poor Spirit under the Curſe of the Law for Sin; but the Goſpel-mournings, and Goſpel-poverty, even mournings of Love, like the groanings of the *Turtle*, *Cant.* 2. 12. If they be only ſuch as the Law brings forth, and preſſes the Soul into, they are no better than the Contritions of *Eſau* and *Judas*; but if they be ſuch as the Law or Spirit of Jeſus Chriſt, or the Law of Life works in the Soul, then they are of a more ſpiritual and precious Nature; but this is from the Goſpel, and the preaching of Faith. What Law did *Peter* preach to *Cornelius*, or *Philip* to the *Eunuch*, or *Ananias* to *Paul*, or *Paul* to the *Jaylor*, and his Houſhold, but only Jeſus Chriſt? Nor can you find the Law, I mean the Law in its Form, or Covenant preached, but to thoſe that were under the Law, and pretended to ſtand by the Law, and to ſet up a Righteouſneſs by the Law, as the *Phariſees* and *Jews*, &c. Though in all this, I eſteem no leſs of the Law than any other, as

It was a Law for the People of God under *Moses*, and hath something of the Image of God in it: But now we are under a better Law, a more excellent Law, and a more spiritual Commandment, even that Law which was but a few single Beams of Righteousness, even Ten, but a decalogue of Righteousness: Yet now in the Gospel, the Righteousness of God is brought forth in more glorious and spiritual Commandments, and for Ten, there are Scores; and with this Righteousness of God, the Righteousness of Christ is brought forth, which makes the Condition of God's People a blessed Condition, so as they stand Righteous now in all their Obedience to the Righteousness of God, which is the more pure, transcending, and excellent Law of the Commandments of the Gospel, or the more perfect Rule of the Righteousness of God in the Righteousness of Christ; so as the New Testament is both the Law and Gospel, or the Righteousness of God and Christ more excellently manifested. *Do we therefore make void the Law by the preaching of Faith? Yea, we establish the Law, Christ being the end of the Law for Righteousness.*

VI. *A further opening of the Doubtings of a Soul not clearly discerning the Power of the Gospel.*

I observe, a Soul that is not informed by a pure Gospel-light, nor apprehends not clearly the Way of Faith, of Christ, and the Promises,

ſes, and the Glory of the New Teſtament, is ever unſetled, unſtable, full of Fears, Doubtings, Diſtractions, Queſtionings; and the more ſuch a Soul is reaſoned with concerning their Condition, the more they queſtion the Truth of every ſpiritual Working in them; and this comes from the Power of the Law ſtill upon their Conſciences, which is more powerful to convince and accuſe them, than the Goſpel is to excuſe or acquit them, having more of the Miniſtry of Condemnation before them, or in their Eye, than of the Miniſtry of Life, and Jeſus Chriſt; and Satan he takes advantage of their legal Condition, and ſtirs up Jealouſies and Doubts; and ſo much as there is of legal Apprehenſions, ſo much there is to hinder the bringing in of the Kingdom of God into the Soul, which is not only Righteouſneſs, but Peace and Joy: And therefore under the Old Teſtament, where they ſaw the Blood of Chriſt only through the Blood of Bulls and Goats, and heard the Apoſtles afar in the Prophets, and were brought to the Mountain that ſmoaked, they lived in much Bondage; and being under the Law till the fulneſs of Time that the Seed came, were like Servants, though they were Heirs too; the Heir, as the Apoſtle ſaith, then *differing nothing from a Servant, though he was Lord of all.*

There is nothing but the taking in of the Law, and Accuſings, or Condemnations of it, which can trouble the Peace and Quiet of any Soul; for *where there is no Law, there is no Tranſgreſſion*, and where there is no Tranſgreſ-

sion there is no Trouble for Sin, all Trouble arising from the Obligement of the Law, which demands a Satisfaction of the Soul for the Breach of it, and such a Satisfaction which the Soul knows it cannot give, and thereby remains unquiet, like a Debtor that hath nothing to pay; and the Law too being naturally in the Soul, as the Apostle saith, the Conscience accusing, or else excusing: It is no marvel that such Souls should be troubled for Sin, and unpacified; the Law having such a Party and Engagement already within them, which holding an Agreement with the Law in Tables or Letters of Stone, must needs work strongly upon the Spirits of such as are but weakly and faintly enlightned, and are not furnished with Gospel enough to answer the Indictments, the Convictions, the Terrours, the Curses, which the Law brings; therefore all the Power of Christ, and the Gospel, is to be applied to raise up such Souls from under the Power of those Stones and Burdens which the Law would roul upon them: Such are to have more Gospel than ordinary applied, because they have so much Law naturally within them; such are to know, they are not now *under the Law, but under Grace, and the Law hath no more Dominion over them, and they are Dead unto that Husband*, and they are now upon a *new Foundation, Jesus Christ himself being the chief Corner-stone*; and we should say to such, let not your Hearts be troubled, ye believe in God, believe also in Jesus Christ.

VII.

VII. *The working of the Spirit of Christ in a Soul, though not so clearly enlightened.*

I observe, that in a Soul though legally enlightened, or receiving Christ, yet there are certain Gospel-workings, whereby it will appear that Jesus Christ is there.

1. There is a closing, or fastning, or clasping about Christ, in the Promises of the Gospel, especially some of the freest and fullest of Grace; for such Souls can only find some Freedom of going out to Christ in them as some who delights most in Men of easiest and and hearty Behaviour, and can sooner make a Friend of them than any other; and if there be but any Promises with the least Condition of Repentance, &c. they dare not meddle with such, suspecting themselves not enough prepared for them, and suspecting the Promises, like Strangers, of too narrow Behaviours for them to be Familiar with; like some modest homely Maid that is unwilling to go abroad into Company of greater Quality than her self, lest she should not be well thought on, or received as too Mean or Ill-bred for their Society, so are the Souls of such as cannot close with the conditional Promises.

2. There is in such some breathings of Soul to God, some flowings out of Spirit, some meltings of Heart in Prayer and Dispositions, like a birth newly quickned, where there are many Motions of Life, so where Christ is new formed; like a Lock in tune, where there is in every

every Wheel put turnings and ſtirrings. *My beloved, ſaith the Spouſe, put in his Hand by the hole of the Door, and my Bowels were moved for him. I roſe up to open to my beloved, and my Hands dropped with Mirrh, and my Fingers with ſweet ſmelling Mirrh, upon the handle of the Lock.*

3. There is in ſuch, a ſecret working againſt Sin and Luſt, or Corruption; the Spirit that is come in, is a pure, a clean, an holy Spirit; and all the Motions and Operations of it are to make the Soul and Body clean and ſpiritual; as they that are of a neat and finer Diſpoſition, they will not live in a Room unſwept, and ungarniſhed: *I have put off my Coat*, ſaith the Spouſe, *how ſhall I put it on? I have waſhed my Feet, how ſhall I defile them?* And *he that hath this Hope*, ſaith the Apoſtle, *purifieth himſelf, even as he is pure.* And having received ſuch Promiſes, there will be *a cleanſing themſelves from all Filthineſs both of Fleſh and Spirit: What Communion hath Light with Darkneſs?*

4. There is in ſuch, ſome Acts of Communion with God in his ſeveral Ordinances, and with the Spirit, and Chriſt; ſuch will find a power and efficacy, a reliſh and ſweetneſs, a ſtirring and awakening in the Word preached, in Prayer, in Spiritual Conference, in every Ordinance, which others that are yet meerly Carnal, do nor Experience: Though it fares often with ſuch, as with *Samuel* when he was Young, and the Lord called him, he thought it had been *Eli* that had ſpoken, he was not acquainted

acquainted with the Voice and Speakings of the Spirit, or of God: So the Souls of ſuch know not the Word nor Spirit in their Souls many times, the Voice of Chriſt is not heard for the Voice of *Moſes*, nor the Voice of Grace for the Voice of the Law; and they know not when the Lord breathes or comes, as *Eliah*, whether in the Wind, or in the Fire, when as he is in the ſtill and ſmall Voice of the Goſpel; there are many things which hinder ſuch in their diſcernings and perceivings of the Spirit of Chriſt: Not only things without, as the Law, *&c.* but ſomething within, the Paſſions and Legalneſs of their own Spirits, which troubles both their ſpiritual hearing and ſeeing; and that makes many Souls walk ſo little in the Spirit, and be at ſuch a loſs in their Communion with God: And all this is for want of bringing the Soul more out into the Glory of the Goſpel, being call'd the *Miniſtration which exceeds in glory, till with open Face they behold, as in a glaſs, the Glory of the Lord*: Which glory would exceedingly force away the Darkneſs, and Clouds of Ignorance, Fears and Doubts from the Soul, which like Smoak ariſes from the Fire and Kindling of the Law, in weak believers. We know green Wood with any Fire in it will ſet all the Room on a Smoak; ſo Believers whoſe ſpiritual Principles are but green, and have any Sparks of the Law and the Curſe for Sin kindling in them, will be fuller of Smoak than Light: Therefore they are called ſmoaking Flax, *I will not quench the ſmoaking Flax.*

CHAP. III.

CHAP. III.

Of the Parties falling into the same Sins in some Measure, which they had lived in, in their unregenerate Estate, from whence all their late Bondage hath been.

Q. *I Pray relate to me, how long you continued in your Backsliding, till the Lord let you see it, to the Terrour of your Soul, as you thought?*

A. No long time; for I saw it shortly after: Then I had great Terrors, almost in a despairing way, and then I questioned all my Assurances and Evidences of God's Love I had, and Promises I had received.

Then I went to my Friend the Preacher, full of Terrour; who desired to know the Cause, and I told him.

Then he asked me, How it came to be so with me? I told him, through Violence of temptation and natural corruption.

He told me, the Sin was not mine, but so far as I consented: But that could not satisfie me.

He asked me, If God were not able to forgive it; I told him, I questioned not God's Ability, but his Will.

I desired some particular Instances of him, of any falling into the same Sin again. I knew the Saints of God had faln into divers great Sins, but not into the same: He then alledged

to

to me that of the Prophet of Backſliding *Iſrael*; but becauſe he could not clear to me that it was the ſame Sin, I was not comforted by it. Many and divers Promiſes, both he and all the reſt applied unto me; I was ſometimes refreſhed, yet but for a while.

They chid me oftentimes, and ſaid, I lookt for ſuch a meaſure of Grace, which I did not, but the Truth of Grace in me; and indeed they never told me of any Promiſes, but ſtill there was ſuch Qualifications in them as I queſtioned all.

Q. *It ſeems then this was your Caſe, you could not perſwade your ſelf of the Truth of your Light, becauſe of your returning to Sin; nor find ſuch Conditions in your ſelf, upon which you could rightly, as you thought, apply the Promiſes, I pray let me know ſome particular Temptations you have had, if you think good?*

A. I was tempted to make away my ſelf leſt the longer I lived, the more I ſhould diſhonour Religion.

Satan came again to me, to eat ſomething with Pins in it, to Choak my ſelf, that it might not appear how I died; which I did; but, in Mercy, I found no harm; the Lord prevented it I know not how.

Many times I have been tempted by divers Means to deſtroy my ſelf, but was ſtill prevented by ſeveral Providences.

I have been much tempted to keep alone: The Temptations I had came in always moſt violently, and furiouſly; I could ſcarce hold; I was not my ſelf.

The

The Lord once when I thought to have Stabbed my self, sent in a wicked Fellow, who brought a Book and read, by which I was mercifully prevented.

I found still in all my Temptations I was prevented by some Providence, and upheld.

If in the Temptation, I could but get to consider once, then it ended; and in this Course I have lived and continued most.

OBSERVATIONS.

1. *The Danger of placing Assurance most in Mortification of Sin.*

I Observe, that Satan doth tempt our natural Corruption exceedingly to the same Sins which have Reigned most in us in the Times of our unregenerate Condition: For by that he may the more easily draw us to unbelief, and perswade us against the Love of God in Christ, and to question our Calling; because we are naturally apt to take Measure of our Graces and God's Love to us, first, by the Mortification of Sin in us, and dying to former Lusts; and if we find that otherwise than we would, we presently let go our hold upon the Promises, and slacken our believing, and perswade our selves, that because it is thus and thus with us, and Corruption quickning again, we were deceived in our selves, and that sure the Spirit was never in us; because we

we find ſome goings back, and fallings again in the ſame Way we did at firſt. I confeſs in natural Cauſes, and Things, the outward Working and Effects do give the beſt Aſſurance concerning the Truth of their Eſſence or Being; but that is not the only Way of ſpiritual Aſſurances; they are more by Way of Word and Promiſe, than Work and Operation. *Abraham believed in Hope againſt Hope*, Rom. 4.

II. *The danger of drawing our Comforts moſt from the Change in the outward Man.*

I obſerve, that the Soul naturally Examines its ſpiritual State or Condition by calling to mind former Ways, and Times of uncleanneſs, and by comparing Times and Seaſons, the latter with the former; and the Aſſurances and Comforts of many, are raiſed upon this very Foundation of Compariſon; Therefore, if Satan can force them, or entice them into any part of the former Converſation, he knows he can exceedingly puzzle and perplex them, and keep them long under Bondage. I know the Apoſtle ſets forth the Churches State of *Corinth*, &c. by comparing times; *ſuch were ſome of you, but ye are waſhed*, &c. But this is not by Way of putting true Believers upon a Method for Aſſurance; but in deſcribing and comparing the outward State of the Church-way with what they were before. And hence it is, that relapſing and fallings again into the ſame Sins, do bring ſuch Anguiſh and Terrour upon ſuch Souls, e-

ven almost to Confusion of Face; nay, he makes many Souls by this one Snare go desperately forward to Sin upon a new Score or Tally; as if it were in vain for them to perswade themselves of Christ, or the Love of God, but rather to Sin it out in this Life, not considering *that the Blood of Christ cleanseth us from all Sin*, 1 *John* 1. 7. and that if *we Sin, we have an Advocate with the Father*, 1 John 2. 1. but go upon an empty and half-despairing Belief for Salvation; like some Bankrupts, that having once broken, ran desperately into more and more Debt; and finding themselves unable to discharge some, they take no Care for any: As they who said, *It is Vain to serve God; and what profit is it that we have kept his Ordinance?* Mal. 3.

III. *The Spiritual Condition in this Life, more in being justified from Sin, than cleansed from Sin.*

I observe likewise, that a Soul which is once brought into these Entanglements of Backslidings, and such as have no clear Gospel Light nor Understanding to undeceive and unwind themselves, fall under very sad Temptations at length: For whither may not Satan roul such a poor Soul that is tumbling down the Hill already? And they that weigh their State of Grace only in the scale of Mortification of Sin, as it is commonly taken for dying to particular Acts, cannot be so infallibly or certainly perswaded, as they that place their Assurance most

moſt in Chriſt, in the free Promiſes, becauſe Sin hath ever a ſtronger ſide in us than the Spirit; and in this Life, the Sin is more taken away than the Luſt; and our Bleſſedneſs is more in having the Curſe of it removed, than the Corruption; and our Juſtification is more glorious than our Sanctification, and our Forgiveneſs from Sin, more than our Cleanſing from Sin, *For the juſt ſhall live by Faith*, which is not a Life by Senſe and Sanctification meerly, but a Life by believing for Life in another, in Chriſt; and therefore our Life is ſaid to be hid with Chriſt, and Chriſt is called our Life; when *Chriſt who is our Life, &c.* I ſpeak now to the Weak and Wounded Believers for Sin, not to the Carnal and Unregenerate in Sin.

IV. *The greateſt Temptations upon ſinning in an enlightned Condition.*

I Obſerve, that the Temptations of Self-murdering, and Self-deſtroying, are much from an inward Perplexity and Reſtleſneſs of Soul for Sin in an enlightned Condition, ſo as a *wounded Spirit who can bear it?* And that a yielding up the Soul to the leaſt Violence of Temptations, is very dangerous; and that the fury of Temptations is beſt allayed by conſidering and gaining time upon the Temptation, and not cloſing too ſoon. Theſe are the fiery Darts the Apoſtle ſpeaks of; Darts, becauſe they come as ſhot into the Soul; and fiery, as enflaming the Spirit; now the Spirit of God is a more pure, peaceable, and calm to be intreated Spirit, and the Workings of it more

gracious, Temptations being so quick, violent and raging, are best resisted in Christ's own Way and Method: He did not stand harkening and parleying, but applied the Word presently in his own Power against them: It is written thus and thus. And in the Apostle's Way, *Resist the Devil, and he will flee from you*; neither give place to the Devil. And amongst all the spiritual Artillery, the Shield of Faith is the strongest; and we may sooner believe Satan from us, and believe unto Victory and Conquering through Christ, in whom we are more than Conquerours, as the Apostle saith, than by reasoning or arguing, for then we Fight against a Temptation in our own Power: But by believing in Christ's Power.

V. *That backsliding or relapsing is much Mistaken, and Mortification of Sin; of the more Mystical Mortification Believers have.*

I observe, that this one Mistake in some Preachers and People, hath deceived many, that a Soul converted doth scarce fall back into the same Sin; and that such a fall or relapse is a ground for us to question all.

Now we must know, that the Spring and Fountain from whence that Sin flows, which was a powerful Sin in the unregenerate State, is *Lust, or the Law in the Members*, or *the Body of Sin, or the Flesh*; there all are these, and more Names for sinful Nature: Now the converting a Soul to Christ, doth not heal this Fountain of sinful Nature wholly, nor take it away quite, but there is still a Power in the Flesh lusting against the Spirit, so as it is both

possible

poſſible and eaſie for the ſame particular Sin or Act of Corruption, to break out and appear upon the juncture of the ſame Temptations, and God's taking off for a time his Power of Reſtraint and Spirit. We know Corruption may gather Strength in the regenerate Ones, and ſo the Fountain may bubble at the ſame place after Converſion as before.

Converſion takes not away Corruption from the Nature of Man, but ingrafts or plants in a new Nature of Spirit into the Nature of Man, which weakens, and impairs, and works out the Fleſh, and the inward growing of the new Man, cauſeth a Periſhing of the outward Man; and we being now in the ſecond *Adam*, who is the quickning Spirit, the old Man or *Adam* is put off daily with his former Luſts; yet not ſo, but that we may be much loſt in our account, as many are; for there is great Deceitfulneſs in Mortification of Sin, as it is commonly taken; for the not actings of Sin, or conceivings of Luſt is not pure Mortification; becauſe there may be Luſt or ſinful Nature; and yet that Luſt through the Power of ſome Law, Covenant, Promiſe, or legal Watchfulneſs, as is uſual with ſome under legal Converſion, may be ſo kept under, that it breaks not out, and yet it is there; as in the paring of the Nails, or cutting of the Hair, or pruning of the Tree, there is a cutting off, but not a cutting out, nor an eradicating or rooting up of ſuch a Nature; and ſo long there may be a breaking out, a ſpringing again; and ſo in Corruption or ſinful Nature: So as I conceive it is rather

Tradition than Truth, that converted Persons can scarce relapse into the same particular Sin; yet we have been told of a strange Power which Contrition or Repentance brings with it, to the melting away the former Sin quite, or at least to lay in such a spiritual Restraint upon the Soul, that it shall scarce ever commit the particular Sin of its unregenerate State again; for my part I like the Notion well, if it did not cast a Snare upon Souls that are weak, and of a backsliding Nature.

As for Example, If one rid through a stony Way where he hath often fallen, his falls may make him ride more watchfully, and carefully, but they cannot secure him against falling again.

But surely, Mortificaion of Sin is not purely understood; it is not the restraint or legal watchfulness over a particular Sin, in which many a Papist as well as legal Professor abound, and so a preserving the Soul by a carnally spiritual Carefulness from that Sin as a Keeper, that hath a Lion in a Chain, who is only Tame, because he cannot break out; nor is it only a spiritual Change or transforming Power the Spirit brings with it into our Nature, but it is a more spiritual thing; yet it is an implanting or imbodying with Christ in the Fellowship of his Sufferings, Passion, Death, and Resurrection; and it is a dying to the Dominion of Sin, more than to the Nature of Sin, even to the Sting and Strength of Sin, which is the Law, as the Apostle saith: For if the not acting such or such a Sin, or the spiritually carnal Change, as the Sanctification

of

of this Life is, there being no pure indwelling inherent Righteousness in any, were pure Mortification, then not only your Popish *Anchorites*, or *Ermits*, would excel, who live in their Cell and Wilderness, and keep their Corruptions as Jailors keep their Prisoners, in Irons and Grates, that they break not out, and wander so abroad as other Mens Corruptions that have more Liberty; and yet they are as bad as the rest, as these in the Prison, who are as very Thieves in the Dungeon, as they that are robbing by the High-way.

But further, there would be something of our Sanctification, which we might call Righteousness; and so in time be as Confident, as they that will not lose the Merit of their own Works.

I speak here, you see, to further and advance a Gospel-mortification, or a dying to Sin in the Power and Life of Christ, as well as the spiritual Nature, or new Man: But I would not have the Power of Mortification and Conversion from Sin, mistaken to be in the not acting such or such a particular Sin which was acted before, or meerly in the particoloured Change or inchoative Sanctification only; we know what an overvaluing of that hath brought, because such a Mortification is too low and legal for pure Believers; but in that Implantation and Mystical Ingrafting the Soul into the glorious Fellowship of Christ, his Death, *&c.* As for Instance, we put not a Man's Living and Excellency of Reason in an outward Motion of the Body, or some one or two reasonable

ble Words ſpoken, but in the Life, and Soul, and glorious Spirit within him. We put not the Glory of the Light in the Windows or Panes of Glaſs where it ſhines, and clearly too, but in the Body of the Sun, the Fountain of Light below; ſo pure and ſpiritual Mortification is radically or principally in our Fellowſhip and Union with him who killed Sin in our Nature in the Body; and thus we are ſpiritually and myſtically dead to Sin; and that Corruption which is within us, will not be able to live long under the Power of ſuch a ſpiritual Death and Nature as Chriſt's is, but will Waſte and Die daily, though ſtill pure Mortification conſiſts not principally in the not indwelling of Corruption, but in our Implantation into Fellowſhip with Chriſt; for if ſuch dying of Corruption were true Mortification, then they that are Dead in the Grave, and can Sin no more actually; or they that are on their ſick Bed, and diſabled to former Sins, were mortified Perſons: No, it is an higher Myſtery to be mortified to Sin, than to not Sin, or not act Corruption, or to be ſpiritually Changed by the Spirit, or ſpiritual Nature within; nor can any interpret, as if they that were thus ſpiritually mortified, need not ſtrive againſt Sin, or the Strength, or the Growing of it in the Fleſh or Nature: No, that were a Contradiction, and is an impoſſibility; for the cheriſhing Corruption, and fomenting, or nouriſhing ſinful Nature, will no more ſtand with ſuch a ſpiritually, myſtically, mortified Believer, than Liberty to Sin will ſtand with

Aſſurance

Assurance of Pardon for Sin in the same Child of God; shew me any taken into the Fellowship of Christ's Death, that can make such Provision for Sin: I speak not of some particular Acts, and that is the Reason we read in Scriptures of so little Conversation in Sin, or Continuing in Sin in the Saints and former Believers; nor do the Scriptures put the Form of Sin or Wickedness upon particular Acts of Sin, calling *David* an evil Man for his Uncleanness, or *Job* for his Passions, or *Moses* for his Unbelief, or *Peter* for his Denial; but upon sinful and unregenerate Nature, as in *Cain*, *Esau*, *Jeroboam*, *Ahab*, *Judas*: Such are wicked Men in the Scriptures account, who are wicked by Nature, not from any particular Action. A Tree is not evil, because it bears evil Fruit, but because it is naturally an evil Tree.

The sum of the Mystery of Mortification of Sin in a Believer.

In a word, to gather up this Mystery of Mortification of Sin, into a few plain Words, that it may be more clear, both to the comforting weak Believers that are wounded for Sin, and to help all Believers more powerfully against Sin, in the mortifying of it.

1. First, let this be considered, that Mortification of Sin is not in the not commiting a Sin; for then Children, and civilly-moral Men, were mortified Persons.

2. That the Fountain of Sin, or sinful Nature,

ture, is not wholly taken away by the ſpiritual Nature begun in Regeneration, or the New-birth.

3. That pure Mortification of Sin, is not in the meer abſence of the Body of Sin; for then dead or ſick Men were mortified Perſons.

4. That the pure ſpiritual and myſtical Fountain of the Mortification of Sin, is *the being planted together in the Likeneſs of Chriſt's Death, our old Man being Crucified with him, Rom. 6.6.* Our union with Chriſt, our Head, our Righteouſneſs, our Vine.

Now from theſe things thus conſidered, we may raiſe up this Conſideration concerning Mortification of Sin.

That they who are myſtically and ſpiritually planted into Chriſt, are Partakers of the Power of his Death, which is that higheſt, pureſt, and moſt myſtical Mortification that any have; and with this there goes a ſpiritual Power, transforming and changing the whole Man from former Luſts: And this latter is called *a putting on of the new Man, and a being renewed in Spirit and in Mind, and a puting off the old Man which is corrupt*, Eph. 4.22, 23. *Coloſſ. 3.* 10.

Now that Power wherein we are perfectly mortified, is our Union with Chriſt, our being planted in the Fellowſhip of his Death, &c. and that wherein we are imperfectly, or in part mortified, as in that transformed Nature, or ſpiritual Nature, the Body of Sin being in a Believer more or leſs, till he lay down this Body, and take it up a more glorious one.

So

So as a Believer is to consider himself Dead to Sin only in the *Fellowship of Christ's Death mystically*, and to consider himself only dying to Sin in his own Nature spiritually; so as in Christ he is only compleat, and in himself imperfect at the best. *We are compleat in him*, saith the Apostle, *Colos.* 2. 10. Yet there is such a Power and Efficacy, and mighty Working in this mystical Union and Fellowship with Christ, that he shall find Sin dying in him from this, the Spirit working most in the Vertue of this; this being like the Spice or the Spirit in the Wine that makes it powerful and quick: Therefore we are said to be *risen with Christ, and to Die with Christ, and our Life to be hid in Christ*, Colos. 3. 1, 2, 3. Christ being the Life, Power, Vertue, and Energy of the Spirit; and the more of Christ we take against Sin, the greater and surer will our Victory against Corruption and Sin be: And this would be well observed by those that are a little legally biassed, or carried to mortifie Sin by *Vows, Promises, shunning Occasions, resisting Temptations, Strictness and Severity in Duties*, Fear of Hell and Judgments, scarce rising to high for their Mortification as Christ.

Now these in themselves are but empty, weak Means of prevailing against Sin; like the mighty Sails of a Ship, without either Wind or Tide: Many of those do well in their Place and Order, like Oars in a Boat, which though it be carried with the Tide, if well managed, they may help it to go the faster; as that of shunning Occasions, Strict-

and Severity in Duties, and Watchfulness: But it is Christ Crucified, which is the Power of all, and in all; it is Christ lifted up, as *Moses* lifted up the Serpent, which strikes more Soundness into the wounded Beholder, than any other meerly legal Way or Experiment, wherein many Believers have toyled and carnally fished all their time for Power over some Corruptions; and like *Peter* and the rest, have caught little or nothing, because Jesus Christ was not in the Company.

There is danger in putting too much upon the Sin of Relapsing or Backsliding in Believers.

To conclude, I would have Men tender how they make Conversion such a Mortification to that particular Sin or Act which was the Sin of the unregenerate Condition, lest while they lay down a Law to prevent a sinning again, or a second wounding by the same Sin, they make that Sin, if committed again, as it may be, wound the Believer more, even to the danger of unbelief; than which there cannot be a greater to hinder true Mortification; because that any unbelief keeps the Soul and Christ as it were asunder, and from closing in the Soul's own Apprehension; and all that time, there can be little Power brought home from Christ by Faith against that Sin. My Reasons are these:

1. Because that sinful Nature is not wholly healed in this Life: So there remains a natural Inclination to that particular Sin as well as

as another; nay, rather becauſe Nature is more Byaſſed towards it than any other.

2. The Wound, Pricking, or Sorrow that any Soul enlightned by Jeſus Chriſt, feels for that Sin, is not of ſuch an exceeding, or rather infinite Vertue, as to aboliſh it, or to lay in ſuch a perpetual Impreſſion upon the Soul, that the Soul ſhould live under the Image of that Remorſe and Wound, and ſo never dare or adventure to commit it again: I find no ſuch laſting, and continuing, and firm or thorough Work in the ſpiritual Motions, Operations, and Impreſſions, but by degrees; Chriſt upbraided his Diſciples how ſoon their *Hearts were hardned*; and we find the ſpiritual Affection and Reſolution of *Peter*, wherein his Soul was raiſed up on high, waſting and flatting in his denial: The Gales and Breathings of the Spirit are like the Wind, *John* 3. which makes a thing move or tremble while the power of the Air is upon it; but as that ſlackens or breathes, ſo doth it.

3. There is no Promiſe that I can find for the preſent, againſt the never committing again ſuch a particular Act or Sin which he lived in, in his unregenerate State. I know there are differences made, and certain Works ſet down to know a Sin by, that is committed in a regenerate State, and before, as the Weakneſs, and contrary Diſpoſitions or Reluctancy in which it is committed, as *Paul* implies in *Rom.* 7. *&c.* Though here ſome of theſe Divines may be puzzelled in this Way of their differences too; for take a Man in the

Strength of natural or common Light, living under a powerful Word or Preacher, by which his Candle, as *Solomon* saith, is better lighted, than it was, such a Man shall Sin against as seeming strong Convictions as the other, if not more.

But by the way, I humbly conceive there are certain dampings of Satan, and Flesh, and Blood, together with the withdrawings of the Spirit on God's part, that will puzzle the best that goes so exactly by Marks and Sense more than by Faith; for the Way of the Spirit is not so Gross, and Carnal, and Discernable, as the Divinity of former Times, and of some of this present Age would make it. It is as hard to trace and find the Impressions of the Spirit, as the Way of a Bird, as *Solomon* says, in the Air. The Spirit that is of God, knows only the Way of the Spirit. And the Apostle speaks *many things too*, as he says, *because of the Infirmity of our Flesh*; we must not therefore form up the things of the Spirit too much for the feelings of Flesh and Blood: And they that write so of a *regenerate Man's Estate*, and set us down such infallible Signs as we meet with commonly, do take their Experiences too low, and carnally, and mistaking the Allegory, and Way of the Word or Scriptures which speaks of *things because of the Infirmity of our Flesh*, write upon spiritual Workings, as Philosophers upon moral Vertues, and do bring down the Spirit into the very Allegory, and so Allegorize, and Incarnate, or make fleshly the things of the Spirit: And so do many, both preach and

and write of Regeneration as a Work of Nature, though not a Natural Work.

4. The Restraints of the Spirit, or that Law of Jesus Christ in the Soul, is not made sure to the Soul, as concerning particular Acts or Sins, but only concerning the Power of sinful Nature in general, and the weakning and destroying of that; neither are the particular Laws or Commandments in the Gospel, always in their Power upon the Soul; but when the Spirit of Christ doth take them, and apply them, and quicken them unto the Soul, and put a spiritual Majesty upon them.

The Conclusion, concerning the mystical and spiritual Mortification.

To conclude, the Experiences of the Spirit in those that are spiritual, are not all in one degree, some more, some less; and the Law of the Spirit in those that are spiritual will carry them against the Law of Sin and Flesh; because it is both contrary to the Flesh, and likewise of a spiritual and transforming Nature; and so gathers Strength in us against the Body of Sin, and is still working it self a greater Part, and Dominion in us, and fashioning us like unto Jesus Christ, both in Righteousness and true Holiness; and the People of the Lord are very rarely found in the great Sins of their unregenerate Estate, especially, if they were gross ones, such as the Light of their natural Conscience abhorrs as well as the purer Light of the Spirit, as Adultery, Mur-

der, &c. then they are doubly armed against them, and so may more rarely commit them: But if they be such particular Acts or Sins as are not so clearly condemned by Nature, as some kind of lustings, with Hypocrisie, Passion, Lying, &c. they may the more easily be committed again, because the Light of Nature is but faint or little, that opposes them, or which takes part with the Light of the Spirit against them.

These things may be sufficient to let us see into the Nature of Backsliding in the regenerate Ones, and to bind up the broken-hearted that are faln, as well as to shew a more excellent Way to keep from falling in the Strength of Jesus Christ.

And therefore let this be written upon the Heart, and on the Palms of the Hands of all, both wounded and whole Believers.

That we are compleatly or perfectly mortified, or dead to Sin, by our being planted into Christ and the Fellowship of his Death: And we are but dying to Sin in that spiritual Mortification of our sinful Nature in this Life: And therefore let not any particular Acts of Sin discourage any, considering they are more excellently dead or mortified in Christ; nor let such an excellent and glorious Way of Mortification tempt any to a Neglect of Mortification of Sin in the Body, no more than the Free-grace of God in Forgiveness of Sins ought to tempt any to take Liberty to Sin.

Some

Some Scriptures concerning falling away, interpreted.

BUT for all this, there are certain Scriptures which have a Sound of much Terrour in them againſt Backſliders, as in *Heb.* 6. 4, 5. *For it is impoſſible for thoſe that were once enlightened, &c.* And in 2 *Pet.* 2. 20, 21. *For it had been better for them not to have known the Way*, and ſome others of this ſort.

Now, theſe Places are much miſinterpreted; for theſe concern not true Believers, but ſuch as fall from the common enlightning, as in *Heb.* 6. 8. 2 *Pet.* 2. 20. and form of Profeſſion, which never had the Power of God and the Spirit in it; but ſo far as to bring them into the Number of Believers, or Church of viſible Saints, of which ſort *John* ſpeaks on, *They went out from us becauſe they were not of us*; yet the Apoſtles write this to the Churches, becauſe they ſhould know that a Form of Profeſſion meerly cannot ſecure any, unleſs there be the Power; and theſe Cautions, which do more immediately and directly belong to Apoſtates and falſe Profeſſors, yet have their uſe upon true Believers and Saints too, as of Quickning and Watchfulneſs, and cloſe Walking with God, and of Praiſe, that they whom the Lord preſerves from ſuch Apoſtacy, may be more awakened to glorifie his Free-grace upon themſelves that ſtand, as appears in *Heb.* 6. 9, 10, 11, 12, 13, 14, 15, 16, 17, 18. In which places the Apoſtle raiſes up their

Thoughts into the Immutability of the Covenant in which they now ſtand, and that they cannot fall away, now God having aſſured it by an Oath.

Yet if any ſhall object further, but theſe places ſhew how fair a Profeſſion one may make, and how far one may go in the Way of Chriſt, and then fall off: And here the Soul may doubt, and ſay, but O! Am not I one of this kind, becauſe I am faln back? But I anſwer, no Soul can make any ſuch Application in a true Goſpel ſenſe, unleſs it fall or apoſtate from the *Faith of Chriſt*, which is here ſpoken on and meant, and not of particular Sins or Failings committed. But againſt the Power of theſe, and all other places which Satan would interpret, to the wounding of a Spirit; we muſt know the only Remedy is believing, as *Abraham* did, in Hope againſt Hope; and that Soul can never fall away that can believe; and no Sin can damn it, if it will but believe the Pardon of that Sin, which every Believer ought to do. *This is the Commandment, that ye believe*, 1 John 5. Not conſidering Sins ſingly, and by parts, but conſidering himſelf a righteous Perſon in Chriſt, and juſtified when *Chriſt roſe for our Juſtification*. For the Conſideration of the Pardon of Sin in this Sence that our Divines have commonly taught and preached it, not minding the ſpiritual Analogy of the Word, concerning the Righteouſneſs of a Believer, breeds all this Diſtraction; for ſome dealt out Chriſt's Blood as the Pope his Pardons, for one Sin af-

ter

ter another, [illegible]ver ſtating a Believer in the Righteouſneſs of Chriſt, and ſo in a fully pardoned Condition, *Eph.* 5. 27. *Rev.* 1. 5.

CHAP. IV.

The Party, after ſuch openings of the Frame of their Spirit, is now diſcourſed with upon certain particular Queſtions.

Q. LET me know now in order, what your Doubts are, which you think, if you were ſatisfied in, your Soul could be at Peace.

A. *I queſtion whether I am in Chriſt.*

Q. What grounds have you to queſtion your being in Chriſt.

A. 1. *My falling back into Sin.*

2. *I do not find that Change in the whole Man.*

3. *I cannot believe.*

Doubt 1.

Q. This is then your firſt Doubt: That you are not therefore beloved of God or in Chriſt, becauſe you fell back again into your Sin, ſo as you did.

Suppoſe I prove to you, that no Sin can make one leſs beloved of God, or leſs in Chriſt!

A. *Then I ſhall conclude that Sin cannot hinder the love of God to my Soul.*

Q. I ſhall prove, that no Sin can make one leſs beloved of God, or leſs in Chriſt.

1. The

1. The Mercies of God are called ſure Mercies, his Love an everlaſting Love, his Covenant an everlaſting Covenant; *I am perſwaded*, ſaith *Paul*, *that neither Death, nor Life, nor Principalities, nor Powers*, &c. *ſhall be able to ſeparate us from the Love of God, which is in Chriſt Jeſus our Lord:* So then to whom he is once merciful he is ever merciful; whom he once loves he ever loves, whom he once takes into Covenant, he is ever theirs. *I am the Lord, I change not.*

2. Whom the Father loves, he loves in the Son, in whom he is well pleaſed; and his Son is always alike beloved of him; the *ſame Yeſterday, and to Day, and for Ever*; and whom he loves in his Son, he accounts as his Son, he is made unto us Righteouſneſs, Sanctification, and Redemption: So as we being not beloved for our own ſakes, but for the Son's, nothing in us can make God love us leſs, becauſe he loves us not for our ſelves, nor any thing in our ſelves, but in and through his *Son in whom he is well pleaſed.*

3. If God ſhould love us leſs or more, as we are leſs or more ſinful, then he ſhould be as Man, and as the Son of Man: And if Believers ſtood upon theſe terms with God, then how are theſe Scriptures true? *He roſe again for our Juſtification: Who ſhall lay any thing to the Charge of God's Elect? Who ſhall condemn? There is no Condemnation to them that are in Chriſt Jeſus: The Foundation of God ſtandeth ſure: He ever liveth to make Interceſſion for them.* So as God is ever the ſame that loves, and his love

is

is as himself, ever the same; and Christ in whom we are beloved, ever the same.

Doubt 2.

Your other Doubt is this. You find not a Change in the whole Man.

What mean you by this Change, in your own sense?

A. *I mean not a perfect Change, but a newness in all the Powers and Parts of Soul and Body, which I suppose to be Sanctification.*

Q. Is the end which you propound to your self in finding out this Change of the whole Man for grounding any Assurance on, of God's Love, and your being in Christ?

A. *Yea, because they that are in Christ, are so changed, and there is such a Work wrought; all things are become new, and old things are passed away: Now I find not this.*

Q. The Scope of your Doubt then is, that because you feel not your self sanctified, you think you are not justified.

I shall allow you your Sanctification so far as the Scriptures do, as a lower Motive, and more carnally mixed and uncertain Way of Perswasion and Assurance of Justification. But a little to note to you two sides sadly mistaking one another in Points of this Nature. The one cries out against the other, as if they held we were justified partly from our being sanctified, or from our Works; the other on the contrary, cry out that such would cast out all Sanctification: Now such Opinions are in neither of them. Justly in them, I mean in those of both that can spiritually judge: But

there

there are some Expressions on both parts, which make the one pass for legal Teachers, and the other for *Antinomians*; the one giving too much in their Sermons and Books to Faith and Works, in an unwarrantable Jealousie, lest Holiness should be slighted; some others less than is fit, lest Free-grace should lose her due; and both in an unwarrantable Jealousie. And indeed, the latter I must preferr before the former: For if I must err, I had rather cry down Men to exalt Christ, than Christ to exalt Men, though I would do neither, but let both have their Place and Order.

In this Point I hope in the Lord, to keep from dashing against the Scriptures either way; the Spirit of the Lord lighting my Candle.

The Doubt.

Because I feel not my self sanctified, I fear I am not justified.

The Doubt being thus, I shall lay down these particulars.

1. If you suppose that God takes [illegible] any part of your Faith, Repentance, or new Obedience, or Sanctification, as a ground upon which he justifies or forgives you, you are clear against the Word. *For if it be of Works it is no more of Grace, otherwise Work is no more Work.*

2. It must then be only the Evidence of your being justified that you seek for in your Sanctification.

And these two things premised, I now proceed.

1. We must allow any to take in any thing of their Sanctification to help their Assurance, which the Word allows, as the Spirit, and the

the Fruits of it, *Repentance, Mortification of Sin, new Obedience, &c.* But then it must be done in the Scriptures own Cautions and Way.

2. The Scriptures lay down these following things.

1. Christ's Sanctification to ours, or his true Holiness. 2. Faith about our own Sanctification.

1. As first, Christ is revealed to be our *Sanctification: Christ is made unto us Righteousness, Sanctification. I live, yet not I, but Christ liveth in me. Ye are Christ's; but ye are sanctified, but ye are justified in the Name of the Lord Jesus. He hath quickned us together with Christ: We are his Workmanship created in Christ Jesus unto good Works. Jesus Christ himself being the chief Corner-stone. Christ may dwell in your Hearts by Faith. That new Man which after God is created in Righteousness and true Holiness. We are Members of his Body, of his Flesh, and of his Bones. And be found in him, not having my own Righteousness. I can do all things through Christ which strengthneth me. That we present every Man perfect in Christ Jesus. But Christ is all, and in all. Your Life is hid with Christ in God.* See *Heb.* 13. 20, 21. All these Scriptures set forth Christ, the Sanctification and the Fulness of his, the all in all. Christ hath believed perfectly, he hath repented perfectly, he hath sorrowed for Sin perfectly, he hath obeyed perfectly, he had mortified Sin perfectly, and *all is ours*, and we are Christ's, and *Christ is God's.*

2. The second thing is Faith about our own Sanctification. We must believe more Truth

of

of our own Graces than we can see or feel, which the Lord hath in his infinite Wisdom and Dispensation so ordered, that here our Life *should be hid with Christ in God*, that we should walk by Faith, and not by Sight: So as we are to believe our Repentance true in him, who hath repented for us; our mortifying Sin true in him, *through whom we are more than Conquerours*; our new Obedience in him, who hath obeyed for us, and is *the end of the Law to every one that believeth*; our change of the whole Man true in him, who is Righteousness and true Holiness. And thus *without Faith it is impossible to please God*.

This is the Scripture-assurance for a *Child of God*, or Believer, to see every thing in himself as nothing, and himself every thing in Christ. *Faith is the ground of things hoped for, and the Evidence of things unseen*, Heb. 11. 1.

All other Assurances are rotten Conclusions from the Word; and such things as true legal Teachers have invented, not understanding the Mystery of *the Kingdom of Christ*.

The Scriptures bid you see nothing in your self, or all as nothing. These Teachers bid you see something in your self; so as the leaving out Christ in Sanctification, is the Foundation of all Doubts, Fears, and Distractions: And he that looks on his Repentance, on his Love, on his Humility, on his Obedience, and and not in the Tincture of the Blood of Christ, must needs believe weakly and uncomfortably.

But now, to propose some Questions to you.

Q. *You say you feel not the change of the whole Man.* A. Yea. Q. *Then*

Q. Then I must prove your Sanctification to you, not your Justification.

A. Yea; for they that are justified, are sanctified too, which I cannot find in my self.

Q. Will you say a thing is not there because you feel it not there?

A. But I do not know it to be there.

Q. But will you conclude it is not there because you know it not to be there?

A. Nay.

Q. You say well; for David *cried out in the Bitterness of his Soul, that his Sin was ever before him, and then his Sanctification was out of his Sight, and that God had forgotten to be gracious: But I said, says he, this is my Infirmity: You know in a House when it is dark, all things are there that were before; but you see them not till the Candle be brought in: The Woman's Groat in the Parable was in the House, but she found it not till she had lighted her Candle: Therefore you must say as* David, Light my Candle, O Lord; and the Spirit of Man is the Candle of the Lord.

A. But I feel Corruptions more Violent, which would not be if it were mortified.

Q. You are mistaken in that, it is from Life in you, and Spirit in you, that you feel Corruption; if you were dead in Sins and Trespasses, you could feel nothing no more than a dead Man: These Oppositions in you shew a twofold Law within you; a Law in your Members, with the Law of your Mind: Two Natures in you of Flesh and Spirit; the Flesh lusteth against the Spirit; nor is the Light of a meer natural Conscience, or a

Soul commonly enlightned, such a strange Opposer and Complainer against the Law of Sin in the Flesh, as you seem to have in you; besides, John *saith,* If we say we have no Sin we deceive our selves. *But I dare not carry you on too far by Signs of this Nature without Christ, who is a Believer's Sanctification as well as Righteousness. But to stop the Issue of the Soul in these Questions, and Scruples, with this Question.*

Q. *Can you have any Assurance that the change that is in any Child of God, in this Life, or their Sanctifiaation, is such in any particular Act or Work, as there is no spot of Sin in it? Is it not mixt of Flesh and Spirit? Why then do you feel after it so as you do? Since the best and throughest Sanctification in any, is not pure enough for the Eyes of the Lord; why make you it then any bottom for Assurance? You see all the while you have so done, you can find, like* Noah's *Dove, no rest for the Sole of your Foot; for, saith Christ, when you have done all you can, you are but unprofitable Servants; and all our Righteousness is but as filthy Rags; and while you gaze on your Work of Sanctification, you find a Rottenness in every of it, and call all into question, and find fault both with your Repentance, Mortification, and new Obedience, and all; therefore you must take Christ in here for Sanctification still, to settle and establish your Spirit.*

Q. *But what use is there then of my Sanctification? Are not the Fruits and Effects of the Spirit in me, such as follow immediately upon my being justified?*

A. Yea, they are the natural Flowings and Workings

Workings of your Faith, they help to Evidence your Faith, and Comfort your Faith in their kind and degree: But as I ſaid before, they are given to be a Light in ſome Meaſure to your own and others Conſciences: Let your Light ſo ſhine before Men; and glorifie God in your Bodies, and in your Spirits. Shew me thy Faith by thy Works; they are the Bracelets of the Spouſe, they are the Beams of Chriſt the Son of Righteouſneſs. Now Clouds may hinder the Beams from enlightning a Room, but the Sun is ſtill where he was; the Tree you know is there where it was, when the Apples or Grapes may be blown down; ſo the Glory of Sanctification may be often darkned, and the Fruits of it blown down by the Wind of Temptation, ſpoken on in the Parable: Yet then ſuch Promiſes as theſe are laid in for ſuch a Seaſon: Who is among you that feareth the Lord, that obeyeth the Voice of his Servant, that walketh in Darkneſs, and hath no Light? Let him truſt in the Name of the Lord, and ſtay upon his God, *Iſa.* 50. 10. And the Viſion is for an appointed Time, but at the end it ſhall ſpeak, and lie: Though it tarry, wait for it; wait for it, becauſe it will ſurely come and not tarry: But the juſt ſhall live by Faith, *Habac.* 2. 3, 4.

Q. *But why do the Apoſtles preſs Sanctification, and the new Man ſo, and Love, and new Obedience, &c. in all their Epiſtles?*

A. I anſwered this partly before. Sanctification is the beginning of the forming of Chriſt here in this Life, in one part of him, which is

Holiness, which shall be perfected in the Life to come, when we shall be fashioned like unto his glorious Body. Sanctification is the Witness to the Righteousness of Christ, which being a Glory out of Sight, to the Soul and the World, is made clearer by Faith and Holiness to both: So as in Sanctification, both Soul and Body, Flesh and Spirit joyn to glorifie the Riches of Christ. Ye are bought with a Price; glorifie God in your Bodies, and in your Spirits, and walk as Children of the Light, and of the Day. So as the Wisdom of the Spirit is seen much in the Word, in pressing Sanctification, and praising Sanctification, both to set forth the Nature of the Spirit in Believers, and to quicken Flesh and Blood against an empty formal Profession.

CHAP. V.

The Parties third Doubt concerning Faith or Believing, which I call the Great.

The third Doubt is.

WHether you do believe or no?

The great Gospel-secret concerning Faith or Believing.

FIrst, *I shall shew you my Thoughts concerning the Nature of this Doubt.*

It is one thing to believe, and another thing to know we believe.

I

I ſuppoſe none ought to queſtion whether they do believe or no, but to believe till they be perſwaded that they do believe, and more and more of the Truth of their Faith or Belief, Righteouſneſs being revealed from Faith to Faith.

My grounds for this are theſe:

1. Chriſt's command to believe; and this is his Commandment, that we ſhould believe on the Name of his Son Jeſus Chriſt. Now commands of this Nature are to be obeyed, not diſputed. Good Servants do not reaſon their Duty out firſt with themſelves, but fall to doing as they are commanded.

2. I find not any in the whole courſe of Chriſt's preaching, or the Diſciples when they preached to them to believe, asking the queſtion, whether they believed or no, or whether their Faith were true Faith or no? I find one ſaying, Lord, I believe, help my unbelief: But not, Lord, whether do I believe or no? And, Lord, increaſe my Faith: But not, Lord, whether is this true Faith I have or no? It would be a ſtrange Queſtion in any that were bidden to a Feaſt to ask the Maſter of the Feaſt whether his Danties were real, or a deluſion? Would not ſuch a queſtion diſparage him for a Sorcerer? So in the things of the Spirit, to be over-jealous of the Truth of them, as many poor tempted Souls are, doth not become the Faithfulneſs of Jeſus Chriſt: The Way to be ſure of the Truth of the good things, is to taſte and ſee how good the Lord is. Spiritual things are beſt felt and taſted with feeding up-

on them. Eat, O Friends; Drink, yea, Drink abundantly, O beloved.

3. For any to doubt whether they do believe or no, I find to be question only fit and proportionable for Christ himself to satisfie, who is called the Author and Finisher of our Faith. None can prove more properly to a Soul it believes, than he on whom it believes. Who can more properly shew one that he sees, than the Light which enlightens him for that very purpose?

4. *Faith is truly and simply this*: A being perswaded more or less of Christ's Love, *and therefore it is called*, a believing with the Heart. Now what infallible Sign is there to perswade any that they are perswaded, when themselves question the Truth of their Perswasion? There may be some Things which may strengthen and help, which I shall hereafter shew you from the Word, which are by Way of Effects and Properties of this Faith and Belief; but none can simply perswade a Soul that it doth believe, but he on whom it doth believe: God shall perswade *Japhet*. Who can more principally, and with clearer Satisfaction perswade the Spouse of the good Will of him she Loves, but himself? Can all the love Tokens, or testimonial Rings and Bracelets? They may concurr and help in the Manifestation; but it is the Voice of the Beloved, *My Beloved spake and said unto me, Rise up my Love, my Fair one*, saith the Spouse.

5. We ought to believe till we be perswaded that we do believe; because the more we do

believe,

believe, the more we ſhall be perſwaded to believe: According to that Place in the *Epheſians*, *In whom alſo after ye believed, ye were ſealed with the holy Spirit of Promiſe: And he that believeth hath the Witneſs:* Tho' there is more to be ſaid to this laſt Scripture. The Way to be warm, is not only to ask for a Fire, or whether there be a Fire or no, or to hold out the Hands towards it, and away, and wiſh for a greater; but to ſtand cloſe to that Fire there is, and to gather heat.

6. We ought, I ſuppoſe, no more to queſtion our Faith, which is our firſt and Foundation-grace, than we ought to queſtion Chriſt the Foundation of our Faith: For as all Chriſtian Religion is deſtroyed by the one, ſo all the Salvation in that Religion to any Soul in particular, by the other: Therefore it is ſaid they entered not in becauſe of unbelief; and again, the Word did not profit, being not mixed with Faith in them that heard it. And hence is the Apoſtle's Caution, Take heed leſt there be in any of you an Heart of unbelief.

7. It is Satan's greateſt Policy, to put a Soul upon ſuch a queſtion: For by this he ſets on the Soul for Evidence from things which he knows can afford little but a queſtionable Aſſurance, as Perſwaſion moſt upon Marks and Signs of our own Sanctification, or Works, which cannot hold good without Faith itſelf, to bring down Chriſt upon them; for he puts us clean back, if we obſerve. We are proving our Faith by our Works, when as no Works can be proved ſolidly good but by our Faith;

Faith; for without Faith it is impossible to please God. We know that every piece of Coyn or Money is valued according to the Image and Superscription that it bears; and if *Cesar* be not there, though it be still Silver, yet it is not Coyn, it is not so Currant; and he that hath it, cannot make such use of it, and so assure himself to Trade with it, as otherwise he might do. So there is not any thing of Sanctification currant, and of true practical use and Comfort to a Believer, unless Jesus Christ be there, and the Image of Christ, which is Righteousness, *&c.* or true Holiness. While Satan puzzles us in questioning our Faith or Believing, he keeps us off from Believing, knowing that this is the Condemnation, He that believeth not, is condemned already.

We are first to believe, and all other Gifts will follow, *&c.*

HEre I cannot but wonder at any that keep Souls in Acts of Preparation and Qualification, from the Act of Believing, as if we could believe too suddenly; and many a one loses some degrees of Faith while they are seeking it thus in the Evidence of their Works: For while Faith is kept off from Christ, and the Soul suspended, Faith decays, and becomes weaker and weaker; when as if it were still exercised upon Christ in the Promises, it would soon bring a clearer and more undeceivable Evidence with it, than can any other Way be ministred unto it. In

In the Gospel all are immediately called to believe: To Day if ye will hear his Voice: Sirs, saith the Jaylor, what must I do to be saved? Believe, say they, on the Lord Jesus Christ. And this is the Work, that ye believe on him whom he hath sent; saith Christ, and saith *Phillip* to the Eunuch, if thou believest with all thy Heart, thou may'st; and he answered and said, I believe.

So as I shall draw this Conclusion for many that are in the Dark in this Point, both Preachers and People.

That none can believe too hastily in Jesus Christ our Righteousness, because Righteousness is revealed from Faith to Faith; and while we believe not, we live not properly; for the just shall live by Faith; and while we believe not, we may after a sort be said to be under Condemnation; for he that believeth not is condemned. So as we ought not to stay the exercise of our Faith, either for Repentance or Humiliation, or any other Grace; but we ought to believe, that we may have these; for Faith worketh by Love, &c. and add to your Faith Vertue, saith the Apostle, and to Vertue Knowledge, and to Knowledge Temperance, and to Temperance Patience, and to Patience Godliness, and to Godliness Brotherly-Kindness. All these are to be added to Faith, or Work from Faith; nor are we to stay our believing till we be assured by some Signs *that we do* believe, *we must* believe; *that we may know that we do believe; for the Witness comes by believing.* The Spirit bearing Witness. *Yet to those I allow*

allow you any Examination or Trial of your Faith, which may consist with believing.

Well, I shall put some Questions to you after these Grounds.

Q. Is Faith always with full Assurance?

A. Nay.

Q. Can you conclude you have no Faith, because you have no full Assurance?

A. Nay.

Q. You say well; for there are degrees of believing; one degree is to believe, another is to be assured you believe. There are in the Word Believers of several Ages; some are called little ones, weak ones, Babes, Children, strong Men; some are such as have been found Believers, *and are made weak through* Sin, and Temptation, and Ignorance of the Covenant of Free-grace, and their Righteousness in Christ, and the glorious Estate of a Believer *under Grace, as a Man that is not perfectly healed of some Infirmity.*

For the Nature and Properties *of true saving Faith, which I told you on, they are better discerned in the* Word and Christ *than in the Soul that hath them, because they are not in the* Soul purely, but with Mixture of Corruption; which like Mud *in the Water troubles the* Sight, and the spiritual Discerning; *and that makes so many* Believers who can spiritually judge, care so little to see themselves in their own Righteousness, but in Christ's; as *Paul*, and be found in him, not having mine own Righteousness.

The Nature and Properties of true saving Faith

Faith is almoſt the Buſineſs of the whole New Teſtament.

1. The Nature of Faith is this: *It is called the Ground of things hoped for, and the Evidence of things that are unſeen.*

2. The Properties are every where deſcribed by Repentance, and Humiliation, and Love, and Godlineſs, and Purity, and Charity, and Meekneſs, and all holy Converſation, and Prayer, and *Hearing, and Obeying the Will of God.* All theſe are with true Faith: And a Believer is one, who though he hath all theſe, yet he will not behold them in himſelf, but in Chriſt; and as *Paul, I live, yet not I, but Chriſt liveth in me.*

Now the great Miſtake which I find in this and Ages before, is the ſingling out the Properties of a true Faith, and ſending a Believer for his Aſſurance moſt thither, in himſelf; which cauſed the Believers of former Ages to walk in Bondage, though with the Spirit of Adoption; and to make up their Aſſurance much like the Believers, under the Law, from their Obedience, and Repentance, and Humiliation in themſelves, Chriſt being much in the Dark to them, and little ſeen then. And much of the ſame Darkneſs covers this Age we live in, who are very dark in that Myſtery of Glory which *Paul* ſpeaks on in Believers; as *ſorrowing, and yet always rejoicing; as dying, and we behold we live; as having nothing, and yet poſſeſſing all things.*

But I pray, what Temptation had you concerning your not believing?

A. I

A. *I thought I was one of those that could not believe, and that I being such a Sinner, it was not for me to believe.*

Q. For your being one of those that could not believe, I shall speak to it in these Questions.

1. Is there any exception against you in particular, in the whole Book of God? As to say, you, such a one, or such a one cannot believe, you have no right to Christ?

2. Can the Counsels of God concerning the Vessels of Wrath be known? Can any say I am not elected, seeing his Wisdom is unsearchable, and his Ways past finding out?

3. Are not some called at the eleventh Hour of the Day?

1. The Thief upon the Cross at the Hour of his Death?

Is not this Satan's Temptation then to perswade you to conclude any thing for your Condemnation beforehand?

2. For your other Doubt of being such a Sinner, and therefore not daring to believe, I shall put these Questions to you.

1. Do not they that would believe, only if their Sins were less or less hainous, believe rather upon some ground in themselves, than God's command?

2. Do not the Promises belong to Sinners as Sinners?

A. *Yea, but as Repentant Sinners.*

Q. What were the Churches of the Corinthians, Ephesians, Colossians; and what was *Paul* before Christ came to him? Were they Sinners,

Sinners, or qualified? And what were all that believed, before they believed?

A. *They were Sinners.*

Q. Came not the Promiſe to *Adam*, even then when he was dead in Sin?

A. *Yea.*

Q. Whether were not you in their Condition or no, that is, a Sinner according to your own Apprehenſion?

A. *Yea.*

Q. Whether are not you then as free for Chriſt to come to, as they were?

A. *Yea.*

Q. Whether are not the Promiſes as free, and open to you, as to them, you being all alike Sinners, and God's Will being revealed no more for one's Election than another's, no more for their Election then yours?

A. *Yea.*

Q. Whether are any Promiſes made to any in Chriſt, or out of Chriſt, only in themſelves? Is not Chriſt the only qualified Perſon for all Promiſes? And ſo through Chriſt derived upon all his, we being ſaid to be compleat in him; doth not all Fulneſs dwell in him, and all receive of his Fulneſs? And are not all the Promiſes in him, Yea, and *Amen?*

Theſe Concluſions then I ſhall draw forth.

1. Election and Condemnation being ſecret things, belong to the Lord; and were not revealed in the Word to the End to hinder any from believing; for that were againſt God's Goodneſs and Mercy revealed; and they that

make such use of them, serve not the Lord's Ends, but Satan's, for such an End is against the sweet Simplicity of the Gospel of Christ.

2. The only ground for any to believe, is the Word or Promise, not any thing more or less in themselves. This is the Commandment, that ye believe on the Son of God.

3. The Promises of Christ are held forth to Sinners as Sinners, not as repenting Sinners, or humble Sinners, as any Condition in us upon which we should challenge Christ; for then it is no more Grace, but of Works. Now we are freely justified by his Grace.

4. Whatever Promise there is which hath any Condition in it, is ours in him, that is in Christ, who was the only conditioned and qualified Person for all Promises, all being in him *Yea* and *Amen*; and all being compleat in him who is the Fulness.

A ſhort Preface.

HAving thus far diſcourſed occaſionally upon theſe Temptations, I ſhall add a few Obſervations more for clearing the Way of Salvation a little further, and then I ſhall open the ſeveral Ways of Revelation that the Myſtery of Godlineſs hath been received in, and in what Seekings, and in what Degrees Free-grace hath been enquired for in this preſent Age.

I. *God's first revealing himself to Man in Goodness and Free-grace.*

GOD hath revealed himself under several Notions, and Names, and Orders, of Working to Man; and in them we are to rest, and not to form up Meditations beyond them, for beyond them is Infiniteness, and Glory, and we may sooner be dazelled than discern any thing of God or the Workings in himself. There lye the *Depths of the Wisdom of God, and the Unsearchableness of his Ways*, and who can know *the Mind of the Lord?* Or who hath *been his Counsellor?*

God then that he might make himself out to the Creature, first reveals himself in Goodness, and makes Man according to *something in himself*; so as there is more Image of a God in him, than in any other thing below: For *God said, let us make Man in our Image, after our Likeness*, Gen. 1.26. And herein is the Goodness of God, that he gives any Being to any thing but himself, and any glorious Being to Man, more than to any other; for *what is Man that he regardeth him? Or the Son of Man that he visiteth him? He hath made him a little lower than the Angels, and crowned him with Glory*, Psal. 8.

Man being thus created, must know himself to be but Man, and a Creature; and therefore hath a Law given out to live by, and to order his Obedience to him that made him: But Man being made meerly by the Will of God, is

is made only to continue by the ſame Will, and not unchangeably good; that the Creature might conſider the Glory he had not to be his own, but only at the Pleaſure of him that made him: Which Will and Pleaſure was revealed in the Law of the *Tree of Life*, and executed upon the Obedience and Diſobedience in the Creature or Man to this Law: And now Man Sins and Diſobeys, and by this is brought to ſee the *Power of him* that created him, who in this beginning of things revealed himſelf only in Glory, Power, and Dominion, to the World, and in no other Form or Notion to the Creatures he made, but of Lord, or Creature, or Law-giver.

I find there was infinite Wiſdom of God appeared in the ſuffering the Fall and Diſobedience of Man; for by this, the Creature came to ſee and acknowledge it ſelf under the Power of a Law, and in Subjection, and Dependency to him that created it: So as the *Glory of God* was much advantaged by ſuch a Change: Which if the Creature had never experienced, could not have been ſo evident nor clear: And hence it is, that the Angels or Spirits of an higher Order fell too, as well as Man: So as by this, the Power of God was made known to the Creature, and the Creatures Subjection or Dependency upon God, to it ſelf: This Change running through the Order of the whole Creation, *Rom.* 8.

The Creature being thus brought by it ſelf under a *Change of Condition*, God raiſes himſelf Advantages and Glory from hence, to

make out himself before the Creatures in his *Power, Will, Mercy, Love, &c.* that the World may know him more, and know that there is yet an Infiniteness in him not to be known: And all our Knowledge is bounded in those things which he hath made out for himself to be known by.

To the Time of sinning then, or the first Disobedience, the Lord revealed himself only in Glory and Goodness; his Glory was in the creating and commanding: His Goodness in giving any thing a created Being or Subsistence, or for obeying and laying out his Image Resemblance upon one Creature above all the rest, and making Man to have Dominion under him, yet for him, over the Creation.

But Man now falling under the Power and Curse of a Law, God reveals himself in Mercy, and in a Notion of Compassion and Pity, and seeks out Man who was now a Sinner, and brings to him the tidings of something in a Promise; which though it might be Dark to him, who was now *in the Region and Shadow of Death*, yet God made it something clearer by his Dealings and Carriage towards him, making Coats for him, and Cloathing him, and taking Care for him; and so holding forth something of Compassion towards him; yet mingling it so with the Curse and Hang in the Creation, and his Condition, that he might live as well under the Anguish of the Curse, as the Power and Comfort of the Promise; and how much of Christ *Adam* knew, how much the first *Adam* knew of the second, is not revealed;

vealed; not much ſurely; for this time, and that under the Law, was the time of the hiding of this Myſtery in Promiſes and Sacrifices, and the keeping it ſecret till that which was called the Fulneſs of time was come, and Chriſt was *manifeſt in the Fleſh*.

II. *God's Free-grace to Sinners more diſcovered.*

WE find the Scriptures ſet forth God in a *Notion of Free-grace*, and therefore we muſt ſo order our Apprehenſions and Conceptions of God, that we may know him in his Free-grace, as well as in his Love, and look on him, and conſider him in this Order of Working. God firſt and more properly had Mercy upon Man faln, and under the Curſe; and he is called a *God ſhewing Mercies, and great in Mercy*, and rich in Mercy, and *plentious in Mercy, abundant in Mercy, and Father of Mercies, and the Lord God merciful and gracious*: So as ſinful Man, who by the Power of Sin and the Curſe, was under Condemnation (for *Death entred by Sin*,) yet by a Power more Infinite than that of Sin and the Curſe, was raiſed up to be the Subject of this Mercy, and that only thing about which this Free-grace or Mercy was exercised: And thus Light was wrought out of Darkneſs, and *Good out of Evil*. And now a Work of Redemption, more glorious than that of Creation is beginning to the World; and God's Work of Mercy is exceeding the Work of his Power, and yet Infiniteneſs in both; for God himſelf was to become a Creature,

Creature, or the *Son of Man* in this second Work, which he was not in the first. And thus we see how this Change in the Creature makes only Way and Liberty for the Fulness of God to Work out to the Sons of Men, as well in a Work of Redemption as Creation; and saving those that were made, as well as making them; yet this Work of Redemption was carried at first in a Mystery, rather of Mercy than Love; for there was little but a Promise *of the Woman's Seed revealed*; so as here was rather Mercy appearing as yet than Love, and a Remedy propounded to Man for Sin, by that time the Sin was committed, to shew that God was never an Enemy, though Man was. And so much of God's good Will only revealed, as Man might rather conceive himself not destroyed than saved, and rather not damned than redeemed; and that in the Prophets sets forth God rather at first in Mercy and Compassion to us, *None Eye pitied thee, to have Compassion of thee; when I passed by thee, and saw thee polluted in thy Blood, I said unto thee live*, Ezek. 16. 6. And the Apostle calls us *Vessels of Mercy, that he might make known the Riches of his Glory on his Vessels of Mercy*, Rom. 9. 23. So as in this Manner of revealing the Infinite Work of Salvation, we may be better satisfied, than by going out into the Glory *of God's Counsels*, where we may lose our selves rather in the Fulness of Truth than find any. So as thus God hath drawn out things more to our Reason; for how can we think God who is infinitely pure, whose Eyes are purer than

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to behold Iniquity, can Love a Sinner as a Sinner? All Love is from ſomething Amiable in the thing Loved; But what is there in Man ſain, and corrupted, for God to Love or Delight in, to make his Delight with the Sons of Men? Where is the Comlineſs? Therefore God muſt from meer Grace more properly than Love, order ſome Righteouſneſs, or new Glory for Man, in which he may Beautifie, Adorn, and Love him. And this is the *Righteouſneſs of Jeſus Chriſt*, in which we are ſaid to be choſen and predeſtinated to the Adoption of Sons. Thus God in Free-grace had Mercy on us, and gave Chriſt for us; and in him we are made capable of the *Love of God, and accepted in the Beloved, Epheſ.* 1. 6. and not as ſome, that Man was elected before Chriſt, the Body before the Head, and Chriſt for Man, as ſhall appear more fully in another place.

III. *More of God's Free-grace and Love; of Man's Sin and Redemption diſcovered.*

THE Scriptures reveal to us a *pure God, a juſt God, a perfect Law, the firſt Man ſinning, a Law broken, a Curſe entering, Mercy working in a Promiſe of Life, a Way of Salvation* darkly diſcovered. *Jeſus Chriſt this way, this Jeſus Chriſt given for Sinners*; and yet purchaſing Sinners; all this wrought in time, and yet a Predeſtination and *Election of Grace before all time*; *God loving us, and giving Chriſt* for us, and yet *loving us in the ſame Chriſt*. Theſe things are thus brought forth in the Word and the *Spirit*

of

of God, can only guide us into safe Constructions of the *Mystery thus revealed*, and how to draw the Work of Redemption into such Order, that Sin and Death by the first Man may appear, and Righteousness and Life by the second, and something of the Counsels of God concerning both, before either was brought forth to the World; and yet but something, and not all.

I find, before Sin and Righteousness did thus appear in the World, that God is said to Predestinate, and Elect, and Chuse us. I find that all this Work, thus wrought in time, yet is said to be present before *God in all time*; and therefore he is called *the Lamb Slain* so long ago; and we are called *chosen in Christ before the Foundations of the World were laid.*

So as all I can find out of this *glorious Mystery*, which is made up of such contrary Ways and Workings, of Sin, and *Grace, Justice, and Mercy*, an old *Adam*, and a new, and Predestination or Election of Grace, will only amount to this; that *Man sinned, God had Mercy, and gave his Son*, which was God with him from Everlasting, to be that for Man, and in Man, which he could not be in himself, *Righteousness and true Holiness:* And thus Man becomes a *new Creature* to God again, not in himself, but in another.

God still is the same, but Man was not; nor is God the less unchangeable because of some several Carriages or Distributions of the same Work about Man; *Man's falling, and Redemption in Christ*; *Man's Sin, and Christ's Suffering*, may be said to be but the Love of God

God ordering Man to the Praise of *his Free-grace* through several Conditions, of *Innocency, Sin and Righteousness.*

Yet this I find further, that the main and *glorious Work of Redemption*, was that full and final Work, ordered by *God the Father* with himself. So as Man's Sin was only serviceable to this, and was but for the bringing about of this, though not decreed of God, but occasioned by Man. God foreknowing the Changeableness of his Creature, and so working by that, not taking any *new Counsels* upon this Change in Man which he took not before, but ordering this to that Salvation he had ever ordained; nor is the revealing of *God's Predestination or Election in Christ*, so much to let us see into the Order of his *Counsels (for who hath known the Mind of the Lord?)* as to set up God in the Glory of his *Power, Will, and Wisdom*, before our Eyes, that we may not look at any thing as happening from its own Causes, and to order us from conceiving any Change in God, as if our Sin and Christ's Suffering had wrought any Alteration in him, either to Enmity or Love.

If you would know this Mystery without Confusion, and yet in Admiration, know that all this Work of Free-grace, and Man's Salvation in Jesus Christ, was ever the same with God, who *calleth things that are not, as if they were*; and Man's sinning, and God's revealing Christ in Promises, and in the Flesh, and in the Gospel, is, that the Creature may partake of it; and whereas there is a Work of Sin, of

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Time, of Persons, of Order, of Scripture-notions, of Manifestation: These are but so many several Ways by which the Work of *Grace, Love, Sin, Christ, and Salvation*, is finished in the things themselves. And all these several parcels of *Law, Gospel, Sin, Righteousness, Free-grace, Election, &c.* go to the making up this Body of Christ, the Elect; the Law could not have been wanting, for then there had been no Transgression; and Sin could not, for then there had been no Redemption; and Free-grace could not, for then there had been no Everlastingness of purpose of God. So as this one infinite Work of Salvation is manifested in many parts to us, who could neither enjoy it, nor know it otherwise, not in that Fullness nor Infiniteness as it is in God. And these many parts make up that one Work of our Redemption in Jesus Christ; nor can we know any thing of it but thus in parts, not in the whole or glorious Intireness of it, *We know but in part.*

IV. *The Son of God how considered in the Work of Salvation.*

THere are certain Scriptures which contain the Mystery; yet in the Letter of them hold it forth under a *diverse Notion or Word.*

1. *God so loved the World, that he sent his only begotten Son, &c.* John 3. 16. with other Scriptures of this kind, as 1 John 4. 9, 10. *&c.*

2. Of the other sort are these Scriptures, *God has chosen us in him before the Foundations of the World,* Ephes. 1. 4. God

God hath ſaved us according to his own Purpoſe and Grace, which was given to us through Jeſus Chriſt before the World was, 2 *Tim.* 1. 5. with other Scriptures of this kind.

Now theſe Words ſay, that God loved us, and gave Chriſt, and that he loved us in Chriſt. And theſe may be both true, according to the Manifeſtation of this Myſtery to us; for one Scripture contains not all of this Myſtery of God's love to Sinners. Some holds forth only ſo much of it, as to make Power and Will in it appear; ſome ſo much of it as to make Free-grace appear in it; ſome ſo much of it as to make Love appear in it; ſome ſo much of it as to make Predeſtination and Election appear in it; ſome ſo much of it as to make Jeſus Chriſt appear as the *Lamb ſlain before the World for Sinners*; ſome ſo much as to make *Jeſus Chriſt Crucified in time for Sinners*; ſome ſo much as to make God's Love appear in giving Chriſt; ſome ſo much as to make Chriſt's Love appear in giving himſelf; ſome ſo much as to make God's Love appear compleat to us in Chriſt; ſome ſo much as to make Jeſus Chriſt appear the Son of God; ſome ſo much as to make him appear a Son of Man, and a Saviour of Men; ſome ſo much as to make him appear to Die for all, and for the World, and ſome ſo much as to make this all, and this World ſuch only as were his before the World, and only all ſuch as he had *loved and choſen*.

And thus is the Myſtery opened to the Sons of Men in each part of Scriptures, which like

so many several Stars give out their Beams and Light for the Manifestation of this Mystery of *Godliness, God manifested in the Flesh.*

Now we must be sure in our Conceptions and Notions concerning this Redemption, that we raise not up, nor form any thing to comprehend this Mystery which God himself would not fold up in any single Word or Notion, there being so many Discoveries and Appearances of God; who though he be but one *simple, pure, glorious Essence*, yet his Creature Man cannot behold him so, but as in so many scattered Parts and Beams of Glory. Man cannot take God, nor the Mystery of God in, but by Way of parts and several kinds of Excellency, and so view him in one thing with another, and so in Jesus Christ.

So as when we would consider the Work of Salvation in and by Jesus Christ, we must take heed of straitning it into any such thing as the Effect of God's Love only, lest, something be left out by our narrow Conception, whereby the Mystery is but in part represented; and the other parts of the Work have no Room, by which, though we may know more of one part, yet we may know less of another; like one who pumping Water through a narrow Pipe, fills not his Vessel, while another that Works through a larger, filleth his: And indeed, the not taking in Scripture-notions in their spiritual Extent and Variety, but going out into some one Notion more than another, which agrees better with some Principle in us, may make us rather opinionated than spiritually wise.

But

But in the Work of Salvation, we must consider Jesus Christ as he is revealed without his Incarnation, before his Incarnation, and in it: *Without it*, he is revealed to be the Word of God, the Wisdom of God. *God with God*, &c. *Before it*, he is revealed to be the *Seed of the Woman*, the Promise, the Elect, the Covenant, the *Angel of the Covenant*, &c. *In the Incarnation*, he is revealed to be *Emmanuel, or God with us*, *Jesus*, *Christ*, the Redeemer, the Mediator, the Priest, the Propitiation, the Son, and the Son of Man, &c.

Now these several Notions will direct us, and order us to a Scripture-revelation of this Mystery; for when we read of this Son of God, under the Names or Notions last spoken of, as the Son, or Jesus, or Redeemer; then we are to consider of this Work of Redemption in the *Flesh manifested*, and amongst us; and then consider what part of the Work comes under that Notion.

And when we read of his other Names, we are to consider what part of the Mystery falls under those, either without Incarnation, or Flesh, and so he was one with the Father, &c. or else before Incarnation, and so he was in the time of the Law of Ceremonies and Types; and from all these we may safely draw this.

That the *Son of God*, *as Jesus and Christ*, and so *manifested in the Flesh*, was sent out, and given as it were of God; foretold and figured before he was given, ever with God, being God himself, and everlastingly present, both as God, and as God and Man in the Election

of Grace, bring the Elect in whom we are chosen, and whose Body we are.

These Notions of God, as the Word, and as Jesus Christ, and Redeemer, and Mediator, is but the drawing forth the Mystery of Redemption in its several parts and degrees: And all this is true, that God loved us, and gave Christ, and we are chosen in Christ, and he was the *Lamb slain both before the World* in purpose, and *in the World* according to this purpose; nor are we to consider God's Love to us without Christ, nor God's Love to us before Christ, nor our selves out of Christ, in whom we are chosen: But rather thus, God loved us in Christ, and yet gave Christ: And all this is true, in the Way and Order of Manifestation, beyond which we cannot see: Nor can we in a Scripture-way consider any Act of Grace from God, but in the Son; there being no Way of Union and Communion with God for Man, but by him who is both God and Man.

V. *God's Love manifested in the Gospel-expressions.*

WHere ever there is any Appearance of God in Mercy, or Grace, or Love, there is Gospel, and where ever there is any Gospel, there are such Expressions and Appearances of God: As in the Old Testament we find him under these Names, the *Lord thy God, the Lord, the Lord merciful and gracious, Long-suffering*, and of much *Goodness*: A *Lord pas-*

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ſing by the Tranſgreſſion of his People, loving *him freely*, couning them the *Apple of his Eye*, *the Signet upon his Hand*, *his Jewels*, *his Vineyard*, *his Children.*

And in the New Teſtament, where God appeareth in the *Fulneſs of Love*, there he is called a *Father of Mercies*: And his Grace, Free-grace, and his Love, a Love manifeſted, and unſearchable.

And thus the Soul is to look on him, and conſider him in Grace, not in Glory; in Love, not in Righteouſneſs: And this is that which will draw on the Soul to have Communion with him. We have only to do with him now in the Goſpel-appearances and Expreſſions. In our firſt Man *Adam* we had to do with him only in a Way of Subjection and Righteouſneſs: But now in our ſecond *Adam*, in a Way of Sonſhip, or Adoption, and Free-grace.

VI. *The new Covenant, no Covenant, properly with us, but with Chriſt for us.*

GOD makes no Covenant properly under the Goſpel as he did at firſt: But his Covenant now is rather all of it a Promiſe. Man is not reſtored in ſuch a way of Covenant and Condition as he was loſt, but more freely, and more by Grace and Mercy; and yet God Covenants too; but it is not with Man only, but with him that was God and Man, even Jeſus Chriſt; he is both the Covenant, and the Meſſenger or Mediator of the Covenant. God agreed to ſave Man, but this A-

greement was with Chriſt, and all the Conditions were on his part; he ſtood for us, and articled with God for us, and performed the Conditions for Life and Glory: And yet becauſe we are ſo concerned in it, it is called, a Covenant made with us, *I will make a new Covenant with them:* And yet that it may not be thought a Covenant only with us as the firſt was, it is called a new Covenant, and a better Covenant; and Chriſt is called the Mediator of it. And leſt we ſhould think ſome Conditions were on our parts, as in the firſt it is added, *I will write my Law in their Hearts, I will put my Spirit within them:* So as in this new Covenant God is our God of Free-grace and Righteouſneſs on his part, not for any conditional Righteouſneſs on ours; yet in Scripture it is called ſtill a Covenant, becauſe God is our God ſtill in a Way of Righteouſneſs, though of Redemption too, and of Condition too; yet not one ours, but on Chriſt's part for us; and yet it is a Covenant with us, becauſe we are Chriſt's, 1 *Cor.* 3.

VII. *God's Manner of covenanting.*

GOD takes us into Covenant, not upon any Condition in us before; he brings with him Chriſt, and in him all the Conditions, and makes us as he would have us; not for the Covenant, but in it, or under it; we are not his People before he be our God firſt. *I will make a new Covenant with thee; I will be thy God, and thou ſhalt be my People. I will*

write

write my Law in your Hearts, and put my Spirit within you, Heb. 8. 10. *You have not choſen me, but I have choſen you.*

VIII. *They that are under Grace revealed, are no more under the Law.*

WHile we are out of Covenant with God, we are in our own Judgment, and others, under the Curſe for any Breach of Law or Diſobedience. But when we are once under Grace revealed, we are ever under Grace, and and no more under the Law: The Law can only tell a Believer he Sins, but not tax him for any. *We are not under the Law, but under Grace. Who ſhall lay any thing to the Charge of God's Elect? Who ſhall condemn? It is Chriſt that died.* Rom. 8. 33.

IX. *When God is ſaid to be in Covenant with a Soul.*

A Soul is then properly, actually, or expreſly in Covenant with God, when God hath come to it in the Promiſe; and then when it feels it ſelf under the Power of the Promiſe, it begins only to know it is in Covenant; and yet to yield and obey, as if it were but to enter into that Covenant which God hath made with it in Chriſt, before it could do any thing; ſo as they that believe, do rather feel themſelves in that Covenant which God hath made with them, without any thing in themſelves, either Faith or Repentance, &c.

X. *A justified Person is a perfect Person.*

A Person justified, or in Covenant, is as pure in the Sight of God as the Righteousness of Christ can make him, (though not so in his own Eyes, that there may be Work for Faith) because God sees his only in Christ, not in themselves: And if they were not in such a perfect Righteousness, they could not be loved of him, because *his Eyes are purer than to behold Iniquity*, or to Love a Sinner as a Sinner.

XI. *Sin separates not his from God, but from Communion with God.*

NO Sins can make God, who loves for ever and unchangeably, love us less; and yet a Believer will grieve for Sin, because it grieves the Spirit of his God; and though he know Sin cannot now separate from God, yet because it once separated, he hates it, and because it separates still: Though not from God, yet from Communion with God, *grieving the holy Spirit of God.*

XII. *Christ in the Flesh.*

CHrist in the Flesh was God himself, who that he might reveal his Love to us, made us Partakers of the Divine Nature, by fashioning our Nature for his own Glory to live in, and by being both God and Man amongst

mongſt us, and for us; and herein is the Myſtery of Reconciliation: None but the Nature of God could reconcile God, and no Nature but Man's that had ſinned could properly ſuffer for Man; therefore *there is one Mediator betwixt God and Man, the Man Chriſt Jeſus.*

XIII. *Chriſt being in our Nature.*

CHriſt was Love, Mercy, and Riches of Free-grace manifeſted in the Fleſh, and in our Nature, that they might flow out more abundantly *upon our Nature*, on the Veſſels of *Mercy choſen in this Chriſt before the Foundations of the World.*

XIV. *Chriſt's Love.*

CHriſt's Love muſt needs exceed all the Love of the *Children of Men*; for he was the very *Love of God Cloathed in Fleſh and Blood.* This is he *that was Red in his Apparel, as he that treadeth in the Wine-preſs.*

XV. *Chriſt Doing and Suffering for our ſakes.*

CHriſt came into the World, that he might do what we *could not do* to the fulfilling of the Law, and ſuffer what we *could not ſuffer* for the Breach of the Law.

XVI.

XVI. *Christ's Mediatorship.*

CHrist standing now as a Person betwixt God, and the Children of Men, takes in the Fulness of Righteousness and Sin from both Natures; Righteousness from God, and Sin from Men; whereby all the Sins of his People are *fully done away* by the infinite Glory of that Righteousness, both from himself and us.

XVII. *The right general Redemption by the second* Adam.

CHrist is the second *Adam*, in whom all are made Alive, as all in the first *Adam* were Dead; but not so, as if all who were Dead in the first *Adam*, were made Alive in the second: But as the first *Adam* was the Person in whom all that are Dead did Die, so Christ is the second *Adam*, in whom all that are Alive do Live; for Christ is the common Nature of the living Mankind, who live unto Righteousness, as *Adam* was the common Nature of the dead Mankind, who die unto Righteousness: *For as by one Man's Disobedience many were made Sinners, so by the Obedience of one many are made Righteous:* God hath concluded all under Sin, *That the Promise by Faith of Jesus Christ might be given to them that believe*, Gal. 3. 22.

XVIII.

XVIII. *Christ's Love.*

THE Love of Christ exceeded in this, that he gave himself to Die for us when we were Enemies to him, and Crucified him ourselves, who came to be Crucified for us; and could neither love him, nor pity him for what he did, *For while we were as yet Sinners, Christ died for us, and greater Love than this hath no Man.* This is the Mystery, that Man could not live in Christ till he had killed Christ first: And thus he was wounded in the House of his Friends. *O all ye that pass by the Way, behold and consider if ever there were Mystery like unto this Mystery.*

XIX. *Christ's Blood.*

THE Blood of Christ was not the Blood of Man only, but the Blood of the Son of God, and therefore it was a Price for Sin: The very Power of the Godhead as it were bleeding for Sin, by which it is called, *The Redemption of his Blood, and the Blood of the Son of God.*

XX. *Christ's Blood poured out.*

THE Blood of Christ poured out, wrought greater Compassion in God towards Men (I speak as a Man) than the Sufferings of all the Men in the World could do; because he being begotten of God himself, and

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the expreſs Image of his Perſon, though he could not ſuffer, being ſo *Infinite a Glory*, yet becauſe that Perſon ſuffered which was God and Man, or the Son of God in Man; the Father in an unſpeakable Way beheld the Travel of his Soul, and was ſatisfied.

XXI. *Chriſt's Veſture dipt in Blood.*

CHriſt's Garment which he was deſcribed in by the Prophets under the Law, is of a Colour to ſet forth Love and Suffering under the Goſpel; for this is *he that came from* Bozra *with his Garments died Red.*

XXII. *Chriſt's Comelineſs.*

THE Comelineſs of Chriſt in the Goſpel is a moſt deſirable Comelineſs for the Sons of Men to love; it is the Glory of the *only begotten Son of God*, full of Grace, the ſweeteſt Object for thoſe in Miſery to delight in. This is that beloved which is more *than another beloved.*

XXIII. *Chriſt's Beauty.*

CHriſt hath both the Form and Power of Love in him, and therefore it is that his Spouſe, or his behold him as white and ruddy, and the *faireſt amongſt ten Thouſands*; white in the Glory of his Godhead, and ruddy in the Sufferings of his Manhood: And becauſe of his ſweet Ointments or Pourings out of Spi-

rit,

rit, the Virgins follow him, for his Hands *drop myrrh upon the Soul, even ſpiritual Graces upon the handles of the Lock.*

XXIV. *Chriſt's Names.*

CHriſt will be known to his by no other Names, but Names of Love and Grace, *a Lover, a Bridegroom, a Phyſician, a Saviour, an Emmanuel, or God with us, an only begotten Son of God, the Brightneſs of his Glory, a merciful and faithful High-Prieſt, a Sacrifice for Sin, a Mediator, an Advocate for Sin, a Beloved*; and he brings a Soul to the *Banqueting-houſe of ſpiritual Things, and his Banner over it is Love.*

XXV. *Chriſt and His.*

CHriſt having adorned his in the Riches of his Righteouſneſs, looks on them, and loves them in his own Glory, ſo as they both love one another; Chriſt and His delight in one another. *Thou haſt raviſhed my Heart, my Siſter, my Spouſe; thou haſt raviſhed my Heart with one of thy Eyes, with one Chain of thy Neck*, ſaith *Chriſt*; and ſaith the *Spouſe, My beloved is the faireſt amongſt ten thouſands.*

XXVI. *Chriſt's Love in Heaven to us, or Chriſt exalted.*

THE Love of Chriſt is more now in Heaven towards us, by how much more the Love of God is glorioufly ſhed abroad within him, yet his Nature is the ſame; for he is

no less Man, nor more God than he was; but more excellently God and Man, even the *Man Christ Jesus*.

XXVII. *The Gospel is Christ revealed.*

THE Gospel is Christ himself, and Love revealed, or the *Word of God* in the Word, or the glad Tidings of what he hath done and suffered for Sinners, and over whom he hath conquered, being Captain of our Salvation, having spoiled Principalities and Powers, making *a Shew of them openly*; *and triumphing over them*, Col. 15. It is the Ministry of Life, and Peace, and Glory, or God *speaking to Men from Heaven, and intreating them to believe, that he was born of the Seed of* David, *Suffered, Died, and Rose again for their Justification*; and that they are *sitting together with him in heavenly Places*.

XXVIII. *The Mystery of Christ in the Gospel, a Mystery of Love.*

THE whole Business of Christ, as it was begun in Love, and brought forth in Love unto the World, and all the Actings and Workings of it from God's being in Christ, to Christ's sitting at the right Hand of God, are but a Gospel or Story *of unspeakable Love* revealed to the World, so the carrying on of all yet, is in Love; Man in this Gospel is only to be perswaded of such Love in Love, and sweetly tempted and drawn to Love again in the Ministry of the Gospel; and the Spirit of Love

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and Adoption is ſhed abroad by the Goſpel in the Souls of Men, to reconcile them who are otherwiſe Enemies in their Minds by wicked Works, and to make them love him, who never was an Enemy to them in Jeſus Chriſt, in whom they were choſen, though the Myſtery is revealed to us under a particoloured Work of Sin and Grace.

XXIX. *A Believer's glorious Freedom.*

THE Spirit of Chriſt ſets a Believer as free from Hell, the Law, and Bondage here on Earth, as if he were in Heaven; nor wants he any thing to make him ſo, but to make him believe that he is ſo: For *Satan, Sin, ſinful Fleſh*, and the Law, are all ſo near, and about him in this Life, that he cannot ſo walk by Sight, or in the clear Apprehenſion of it, but the *Juſt do live by Faith, and Faith is the Evidence of things not ſeen.*

XXX. *All the Sins of Believers done away on the Croſs.*

THere is no Sin to be committed, which Chriſt did not pay down the Price of his Blood for upon the Croſs; *making Peace through the Blood of his Croſs*; and yet a Believer will Sin as tenderly, as if all his Sins were to pay for yet, knowing that he is not *redeemed to Sin, but from Sin*; not that he *may Sin, but that ſinning he may not ſuffer for Sin*; *Chriſt is riſen for our Juſtification.*

XXXI. *Christ offered to Sinners.*

CHrist in the Gospel calls out of Heaven to Sinners by that very Name, and tells them he hath Salvation for them if they will believe him. Nor doth he stand upon what Sins, less or more, greater or smaller; so as none can say they are not called on, and proffered Salvation, be they never so Sinful.

XXXII. *A Believer must live in Christ, not in himself.*

A Believer hath a twofold Condition; (yet as a Believer but one) in Christ, in himself; yet he ought ever to consider himself in Christ by Faith, not in himself; in Christ he hath perfectly obeyed the whole Law, perfectly suffered and satisfied for all his Sins to the Justice of God, and in Christ is perfectly just and righteous, and therefore it is said that *our Life is hid with Christ in God, and we are raised up with Christ, and made to sit together in heavenly Places in Christ Jesus*, even already; but in himself there is a Body of Lust, Corruption, and Sin; and there is a Law revealing Sin, accusing, and condemning. So as if a Believer live only by Sense, Reason and Experience of himself; and as he lives to Men, he lives both under the Power and Feeling of Sin and the Law: But if he live by Faith in Christ, believing in the *Life, Righteousness, Obedience, Satisfaction, and Glory* of him, he lives out of the Power

Power of all Condemnation, and Unrighteouſneſs. And thus a Believer is Bleſſed only in a *Righteouſneſs without, not within; and all his Aſſurance, Confidence, Comforts, are too flow into him through a Channel of Faith, not of Works,* believing himſelf Happy for what another, even Chriſt, hath done for him, not what he hath done, or can do for himſelf.

XXXIII. *How Chriſt and a Believer were one in Sin and Righteouſneſs.*

ALL the Ground of a Believer's Righteouſneſs, and Salvation, and Exemption from the Law, Sin, and the Curſe, is from the Nature, Office, and Tranſaction or Work of Chriſt, and God's accounting, or imputing; Chriſt ſtood cloathed in our Nature, betwixt God and Man, and in that, with all the Sins of Believers upon him, *God having laid on him the Iniquities of us all: In his Office he obeyed, ſuffered, ſatisfied, and offered up himſelf,* and now ſits as a Mediator to perpetuate or make his Sacrifice, Obedience, Suffering, and Righteneſs Everlaſting; and thus *bringing in everlaſting Righteouſneſs:* And God he accounts, reckons, or imputes all that is done in our Nature, as done by us, calling things that are not, as if they were, and in his Perſon, as in our Perſon: And thus he is *made Sin for us who knew no Sin, that we might be made the Righteouſneſs of God in him.*

XXXIV. *We muſt come before God as having put on Chriſt firſt, not as Sinners and Unrighteous.*

A Believer in all his dealings with God, either by Prayer, or other Way of drawing near, is to ſtate and conſider himſelf thus in Chriſt in the firſt Place, and to put on the Relation of Sonſhip and Righteouſneſs, and to look at, or conſider Sins no otherwiſe in himſelf, than as Debts paid and cancelled by the Blood of Chriſt: And by this all Bondages, Fears, and Doubtings are removed, and his Spirit is free, *For the Son hath made him free:* And now he comes in *the Spirit of Adoption*, and calls God Father: And here begins all, *Faith*, *Hope*, *Confidence*, *Love*, *Liberty*, when as others dare not believe themſelves in ſuch a Condition, till upon Terms of Humiliation, Sorrow for Sin, Works of Righeouſneſs, they have, as they think, a reaſonable Meaſure, Price or Satisfaction to come with, and then begin to Believe, Hope, and be Confident: And thus in Way of compounding and bargaining with God, deal with him at all Occaſions: But ſuch *ſubmit not to the Righteouſneſs of God*, and the Free-gift of Juſtification by Grace, and give not Glory to God: For they that believe upon ſomething firſt in themſelves, ſhall, *as they have kindled a Fire, lye down in the Sparks of their own kindling*, and have nothing in Chriſt, becauſe they will not have all in him; for we muſt either have all in him, or nothing; And though ſome will have all in Chriſt for Salvation, yet they will have ſomething in

in themſelves to believe their Intereſt in this Salvation; and though this be not to reject Chriſt for Righteouſneſs, yet it is to reject his Free-promiſe or Word of Aſſurance for this Righteouſneſs, and rather to be perſwaded upon Sight than Faith, and Senſe than Promiſe, and ſomething in our ſelves than in himſelf.

XXXV. *The Law is now in the Spirit, and in the Goſpel, for a Believer to Walk by.*

THE Goſpel is both a perfect Law of Life and Righteouſneſs, of Grace and Truth; and therefore I wonder at any that ſhould contend for the Miniſtry of the Law, or Ten Commandments under *Moſes*, which is of leſs Glory than that which is now revealed, and exceeds in Glory; and ſhould ſtrive for a Law without the Goſpel, which is in the Goſpel: Nor is the Holineſs and Sanctification now ſuch as is faſhioned by the Law or outward Commandment, but by the Preaching of Faith, by which the Spirit is given, which renews and ſanctifies a Believer, and makes him the very Law of Commandments in himſelf, and his Heart the very Two Tables of *Moſes*: And tho' the Law be a Beam of Chriſt in Subſtance and Matter, yet we are not to live by the Light of one Beam now when the Son of Righteouſneſs is riſen himſelf: That was a litter Light for thoſe that lived in the Region and Shadow of Death: And it is with the Law now, or Light of Righteouſneſs, as it was with the Light in the Creation, when that which was ſcattered, was gathered into one Body of Light;

Light: So Christ now being revealed, Holiness, and Righteousness, as well as Grace and Love, is revealed in him, and gathered up in him. And what need we light up a Candle for the Children of the Day to see by? What, is there any striving for a Stream in the Channel, when the Fountain is open? Nor doth it become the Glory of Christ revealed to be beholding to any of the Light upon *Moses* Face. The *Word is now made Flesh, and dwells amongst us, and we behold his Glory as the Glory of the only begotten Son, full of Truth as well as Grace.*

XXXVI. *Legal and Gospel Commandments and Duties.*

GOspel Commandments, and Legal Commandments, do not command in the same Power, in the same Manner, or to the same End: The Law commands us to Obey, to Love, to Fear, to be Holy, that God may be our God, and we his People; the Gospel commands us to Obey, and Love, because we are the *People of such a God*; the Law commands us in the Power of God as a Lawgiver, and Tutor, or Minister; the Gospel in the Power of a Father; the Law commands by Promise and Threatnings, Blessings and Cursings; the Gospel perswades rather than commands, and rather by Promises, and exhorts rather than bids, and reasons us to Duty rather than enforces, and rather draws us than drives us: And by setting forth Promises, and Priviledges,

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and Prerogatives, and Works done on God's part, and Chriſt's part for us; and in love rather argues us into doing and working, and loving Reflection again: And Chriſt is chiefly propounded both for Holineſs and Obedience, for Mortification and Newneſs of Life; ſo as the Goſpel commands us rather by Pattern than Precept, and by Imitation than Command, *Heb.* 12. 1, 2, 3.

Nor to the ſame End. The end of the Law was to *Bondage, Fear, Tutorſhip, revealing of Sin, outward Obedience and Conformity: The End of Goſpel-laws is to Love, Newneſs of Spirit, Praiſe and Thankſgiving for Righteouſneſs,* and *Life* received, and Teſtimony to our Righteouſneſs received in Chriſt. *Having theſe Promiſes, let us cleanſe our ſelves from all Filthineſs both of Fleſh and Spirit,* Rom. And thus, *Chriſt's Yoak is eaſie, and his Burthen light, and his Commandments are not grievous*; for they are Commandments that carry Life and Power and quicken to that Duty they command, like the Sun, who warmeth us in the very ſhining upon us: And we Work, and Walk, and Live under the Goſpel, as being ſaved already, and redeemed, and bringing forth the Power of this Redemption and Salvation, through the Spirit of Adoption, freely working to the Praiſe of that Free-grace, and freely obeying for ſuch Free Redemption, and doing every thing in Love, becauſe of the *Love ſhed abroad in our Hearts*; and neither taking in Judgments, nor Hell, or Damnation: Nay, nor Heaven, nor Glory, to force on the Work, or quicken

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the Duty: But doing all from the *Law of the Spirit of Life in Christ Jesus*; except when Corruption or Temptation hinders the Freeneſs and Spiritualneſs in the Duty.

XXXVII. *The Goſpel in the Holineſs and Grace of it.*

THere is Doctrine of Holineſs in the Goſpel, as well as Grace and Love; and there are Commands for Obedience, as well as Tidings of Forgiveneſs. *The Grace of God that bringeth Salvation hath appeared to all, Teaching us, that denying ungodlineſs, &c. we ſhould live Soberly, Righteouſly, and Godly*, Tit. 2. 12. And this kind of Goſpel is ſuch in the Revelation of it as fits both God and Man: God the Father may be ſeen in commanding Holineſs, and the Spirit informing the Holineſs commanded, and the Son in redeeming us to Holineſs, even to the Will both of the Father and the Spirit. And this Goſpel fits Man, who is made up both of Fleſh and Spirit, and ſo hath need of a Law Without, and in the Letter, as well as in the Heart and Spirit: *The Law is Spiritual, but we are Carnal*, Rom. 7. Nor can ſuch a State of Fleſh and Spirit, be ordered by a Law only within; for the Word and Law of the Spirit meerly is for a *ſpiritual Condition or State of Glory*, as Angels who only live by a Law Spiritual, or Word of Revelation: But our Eſtate here being partly Carnal, muſt needs be ordered yet in part by the Law of a carnal Commandment; and yet this Law is not ſuch as

as it was before, a meer Law, in the Letter, but it is now under the Goſpel, a Law of Life, Spirit, and Glory; it is a Law in the Hand of Chriſt, and with the Promiſes of Chriſt about it to make it Spiritual indeed. And this is according to the juſt, wiſe, and righteous Diſtribution which God hath made to our diverſe Eſtate of Fleſh and Spirit, by dealing out to us both the Word and Spirit, the Letter and Life. Therefore the Word is called Scriptures given by Inſpiration, and is profitable for Doctrine, *&c.* 2 *Tim.* 3. 16, 17. And the Spirit is called the *anointing, and teacheth all things*, 1 John 2. 27. *And I will put my Law in their Minds*, Heb. 8. 10, 11. *And the Comforter whom I will ſend, he ſhall teach you*, John 14. 26. 1 Theſſ. 4. 9. Acts 2. 17.

Thus whatever Doctrine of Holineſs is in the New Teſtament, we are to receive it, becauſe it is now the Doctrine of him, who is the Lord Jeſus Chriſt, the Lord as well as Jeſus Chriſt, and one who commands as well as ſaves: Nor is there any Covenant of Works in ſuch kind of Obedience: Life is given us to make us to obey, but not for obeying.

XXXVIII. *The new Covenant further ſet forth to be meerly a Promiſe.*

THE Covenant that is called the new Covenant that God makes with his now under the Goſpel, is all on his own part, without any thing on Man's; he makes himſelf ours and makes us his; all is of his own doing: Tho' a Cove-

Covenant in the *strict legal common Sense*, is upon certain Articles of Agreement and Conditions on both sides to be performed: Thus stood the old Covenant, there was Life promised on Condition of Obedience, and so in Covenants and Contracts betwixt Man and Man; but now there is a Covenant, or rather Promise in Jesus Christ, who is called the Mediator or Manager of the Covenant, in which God gives himself freely in Christ, to be the God of a poor Sinner, Christ undertaking all, both with the Father and the Soul. Such a kind of Covenant was established with *Noah*, *Gen.* 9. 11. *Behold I establish my Covenant*, &c. nothing required on Man's part: This is called a New Covenant, for it is clear against the strain of the Old, wherein Man was to have his Life upon Condition: Yet it were Good, that we did not rest too much in the Notion of a Covenant: Nor is it the Way of a Covenant that the Gospel uses, but rather the Promise, or Grace, or Salvation; for the Spirit uses the Word Covenant only by Way of Allusion; and because the Soul being under the Power of the Spirit, doth it self Contract and Covenant with God to obey, though God gives no Life in such a Way of a Covenant or Obedience. And I observe, that the Usage of this Word hath a little corrupted some in their Notion of Free-grace, and makes them conceive a little too legally of it: And I conceive, that the Doctrine of it in *Heb.* 8. 10. &c. *I will write my Law*, &c. *And will take away your stony Heart*, &c. *And put a new Spirit within you*, Jer.

Jer. 31. 31. *Ezek.* 36. 26. doth clear it to be only Promiſe and Grace, and Free-love to a Sinner; for if any thing were to be done for Life or Salvation, we ſhould darken the Glory of Free-grace, and make it a Promiſe neither wholly of Grace, nor wholly of Works. And if it be of Grace, it is no more of Works, otherwiſe *Grace is no more Grace*, *Rom.* 11. 6. Nor is this Promiſe of Salvation given to Sinners as Sinners, barely, ſimply, and ſingly; nor as qualified or conditioned; nor to Sinners as Sinners, for God can only Love in Chriſt; nor as qualified and conditioned; for ſo Life ſhould be *purchaſed by us*, rather than *for us*, ſo as we are only Sinners in our own and others Judgments, but truly loved in Chriſt when the Promiſe comes. And thus the Scripture calls us *Ungodly*, and *Sinners*, and *Children of Wrath*: Not that we are ſo, but ſeem ſo; or not ſo in God's account, but the World's: So as here is ground enough for any to offer Salvation to the verieſt Sinners, and for the verieſt Sinners to receive; for *God is in Chriſt reconciling the World unto himſelf, not imputing their Treſpaſſes unto them, and hath committed to us the Word of Reconciliation*, 2 Cor. 5. 19.

XXXIX. *The Way of Aſſurance for Believers.*

THE ſureſt Knowledge that any one hath that they have received the Promiſe, is the cloſing of their Heart with Chriſt, the real receiving and believing, the relying and going

out of the Heart upon Christ: *The Just shall live by Faith, Rom.* 1. 17. *We walk by Faith, and not by Sight.* This was the Assurance the Father of the Faithful had, *who staggered not at the Promise, but gave Glory to God:* Yet this Assurance is such as the Soul cannot be content with only, there is something in Man besides Faith to be satisfied, Reason will have more Light to see by: And therefore the working of the Spirit in new Obedience, and Love, and Repentance, and Self-denial, are such glimmerings as the Soul may be refreshed by, though not strengthened by, and comforted by, though not supported by: Works though they cannot assure by themselves, yet raised up by Faith, may with it clear up the Soul: If we believe more of these Works than we see or feel, and so strengthen them by Faith, they may be like the Tokens and Change of Raiment by which *Jacob* was perswaded that *Joseph* was Alive; by these we may be better perswaded that we live, and live in Christ: Therefore the Soul being a reasonable and discoursive Spirit, is much satisfied in such a Way, when the Spirit of God helps it to reason, and draw Conclusions, as thus:

The Word says, *Whosoever believes shall not perish.*

But I believe, saith the Soul, and therefore according to this Word shall not perish.

The Word says, *To believe, is to Receive, or put Confidence in, or Trust,* as in *John* 1. 12.

But I receive Jesus Christ for mine, I trust in him for Salvation, therefore I believe.

The

The Word ſays, *Repentance, Love, Self-denial, Obedience to the Will of God, are all the Fruits of the Spirit, but theſe are in me; I can repent, and love, and deny my ſelf, and obey.*

The Word ſays, *That we are Compleat in Chriſt, and Righteous in Chriſt*; but when I repent, or love, or obey, I believe I am in Chriſt, and therefore my Love, and Repentance, and Obedience is ſuch as I may believe, though not in themſelves, yet in him to be Good and Spiritual.

And thus a Believer may believe for Aſſurance, and yet reaſon for Aſſurance: And ſome other Queſtions a Believer may put to his own Spirit, and draw it out into more Concluſions for believing: Am I Chriſt's or my own? If I be Chriſt's, do I walk with Chriſt? And live to Chriſt? And obey Chriſt? Do I delight in Chriſt, and thoſe that are Chriſt's? Or do I live to my Self? To my Luſt? To my Profit, or Credit? To others, or the World?

XL. *The Goſpel-miniſtration very Glorious.*

THE Miniſtration of the Goſpel exceeds in Glory: For now under the Miniſtry of Jeſus Chriſt himſelf, the heavenly things themſelves are brought forth, the Free-love of God in Jeſus Chriſt, and the Free-love of Jeſus Chriſt himſelf; all the Pourings out of Spirit, and the full Diſcoveries of Love, were reſerved for Chriſt's own Day; the Kingdom of God, the Righteouſneſs, the Juſtification, the For-

giveneſs of Sins, the Spirit of Comfort, the glorious Liberty of Peace, and Joy unſpeakable, are the Glory of Chriſt come in the Fleſh, the Treaſures that went with his own Perſon; they under the Law ſaw this Day but afar off, they ſaw but the Blood of Bulls, and Goats, and Grace, and Peace afar off: But Bleſſed are our Eyes, for we ſee, and our Ears, for we hear that which many Kings and righteous Men have deſired: We ſee the *Son of God bleeding* himſelf, and are under a more ſpiritual ſprinkling than they; they were under a fleſhly Purifying, they were as Children and Servants that were not at Age, and ſo had neither the Uſe nor Freedom of the heavenly Inheritance; they were ſubject to Death and Bondage; we are *delivered to ſerve him without Fear:* They were kept under the School-maſterſhip of the Law; we (now the *Fulneſs of time is come*) enjoy the *precious Liberty of the Sons of God*, the Light which they lived in before, was glorious, compared with the Darkneſs the Nations lived in, even under a Region and Shadow of Death; but it was Darkneſs compared with the *Light of the Goſpel*; now *Light covers the Earth*; and it is not ſuch an enlightning as that of Mount *Sinai* to Bondage and Fear, a Light with Smoke in it, and Thunder in it, or a Light with Types, and Terrour in it; but a more clear, comfortable and ſoul-refreſhing Light; the Beams of Chriſt now ſhine with Grace and Love upon the Souls of his People, like the Sun in the Spring-time, in whoſe Light there goes a Vertue which

which causes the Earth to Spring and Blossom: So do the Souls of the Saints under the *Son of Righteousness* now; Grace, Mercy, and Salvation is in the Light thereof; and Love, Joy, Peace, with all the Fruits of the Spirit do appear.

So as Gospel-times, have the Substance and Body of Christ, and all that is Christ's: The Gospel-ministry hath the Flowings of the Spirit, *Acts* 2. 17, 18. *John* 16. 17. hath Power and Life in it, to Change the Soul from Glory to Glory by the *Spirit of the Lord*, 2 *Cor.* 5. *John* 5. 25. hath spiritual Freedom to set Souls at Liberty from Death and the Curse, and everlasting Righteousness is brought in, *Dan.* 9. and the *Fulness of Age* is come, so as the Severity of the Law, the Schoolmaster, hath done whipping us; we are now under Grace, *Gal.* 4. 5, 6. the Gospel-ministry hath Jesus Christ himself, no Sign of him, no Type of him; here is no Sacrifice now, no *Moses* now, but the very Son of God, and with him a whole Change of the Priesthood and Ordinances; now no more Priests to reconcile God, but God reconciled, and Ministers of Reconciliation; the Ordinances Few, Clear, and Spiritual, and the Ministry Free and Large; no more to *Jew* only, but to *Jew* and *Gentile*, even to the World. *God so loveth the World now, that whosoever believeth shall have Life*, Isa. 54. 1.

XLI. *In what Kind the Gospel is Glorious.*

THough the Gospel tells of glorious Things, yet they that over-look this Glory may soon see little of it, for in the Word, there is but little Noise: A sad story of one crucified, dead and risen; all the outside is but Mean, the Ministry only a plain Business of Tidings, or the Foolishness of Preaching, 1 *Cor.* 1. 18. The other Ways of it, plain and homely, some Water for Baptism, a little Bread and Wine for Food. The meanest and poorest most commonly for Followers and Friends of it: Not many Noble, nor many Mighty, 1 *Cor.* 1. The Ministers of it, or Preachers and Publishers of it, but homely: What is *Paul* or *Apollos*, *but Ministers by whom we believe?* 1 Cor. 2. 5.

The House of God, or Family, or Church, some poor ones called Saints in Fellowship, the Officers but few and plain, Pastors, Deacons, Elders; the Laws, some bare Words of Entreaty as well as Command: All, both Word, Ministry, Officers, with all the Doings and Administrations that concern Christ, all suited to a poor *crucified, dying Jesus*, to a *State of Humiliation:* And thus, all so Mean, as to the *Jews a Stumbling-block, and to the Greeks Foolishness*, 1 Cor. 1. 23.

Thus the Gospel looks on the worldly Side of it. *Thus Christ neither striving nor crying, nor any one hearing his Voice in the Streets*, Mat. 18. 19, 20. Thus is the Work of Salvation carried

carried in a Myſtery: This is the *Wiſdom of God in a Myſtery*, 1 Cor. 2. 7, 8. *And yet great is this Myſtery of Godlineſs.*

Firſt, In Jeſus Chriſt himſelf, though he look like the Carpenter's Son, yet he is the *only begotten Son of God, full of Grace and Truth: The Brightneſs of his Glory, and expreſs Image of his Perſon*, John 1. 14. Heb. 1. 2. The Word it ſelf or Scriptures, though a Word or Book like a common writing, yet it is a Word of *Truth, The Power of God unto Salvation*, Rom. 1. 16.

The Miniſtry, though but a little plain teaching, yet *mighty to ſave*, to caſt down high Imaginations, to reconcile; and the Miniſters of it, *Stewards of the Myſteries of God, Ambaſſadors in Chriſt's ſtead*; their Feet Beautiful, with glad Tydings to Sinners, 2 Cor. 47. 2 Cor. 5. 20.

The People of God, or Friends of this Goſpel, though counted the Off-ſcouring of this World, yet a *Spirit of Glory reſteth on them*, 1 Pet. 4. 14. As dying, and yet behold they live; as ſorrowful, and yet always rejoicing; as poor, yet making many rich; as having nothing, and yet poſſeſſing all things, 2 *Cor.* 6. 10, 11.

The *Kingdom of God*, though a thing not ſeen, yet Righteouſneſs, Peace, and Joy, *Rom.* 14. 17.

XLII. *The Form of the Goſpel, or Way of Diſpenſation.*

THE Goſpel is formed up of *Exhortations and Perſwaſions. We beſeech you to be reconciled,*

conciled, &c. *And ſuffer a Word of Exhortation*, &c. *And of conditional Promiſes*, &c. As, *whoſoever believeth ſhall not periſh*, &c. *Of Threatnings*, as, *he that believeth not is condemned*, &c. *Of Commandments*, *If ye Love me keep my Commandments*, &c.

Now this Goſpel thus faſhioned, is on purpoſe for the better diſpenſing of it to the Souls of his People, that his Divine and Spiritual things might be more naturally conveyed in a notional and natural way, as the Key is made fit to the Wards of the Lock. And this is the end rather of this Goſpel-faſhion, than any ſuppoſed Free-will in Man, as ſome imagine: For the Goſpel is offered not upon Freedom of Will in any, but that thoſe who are made to receive it, ſhould be wrought on in a Way as near to their own Condition and Nature, or Reaſon, as can be: For none are converted againſt their Will, but their Will is ſpiritually changed, and ſo they are made *willing in the Day of his Power*. God doth not break up the Hearts of his People, but doth open them, and ſtands and knocks. *Lydia*'s Heart was opened, and *he ſtands at the Door and knocks*, Revel. This is the Goſpel-way of his Enterance. *He doth not ſtrive nor cry, nor doth any one hear his Voice in the Streets:* He doth not force in himſelf, nor any thing of his into the Soul, but brings in ſpiritually things ſo naturally, as they cannot, nay, will not reſiſt.

XLIII. *Goſpel-promiſes.*

THE Promiſes are but Words of God's ingaging himſelf to Man freely, and of Grace; and as his Promiſes are of Grace, ſo his Performances are in Faithfulneſs: And in theſe Promiſes, the Love of the *Father, Son, and Spirit*, are conveyed, and the Treaſures and Riches of Salvation to Sinners. And thus in this Life, all is paſſed over upon Word to us; and for our believing this Word, and taking in the things of Jeſus Chriſt thus upon God's bare Ingagement, he hath bound himſelf freely to give all hereafter, and yet all is of Free-gift too, *things freely given to us*: And in this time of our waiting, and believing, and relying, we have one Earneſt, even a ſpiritual and glorious Earneſt, given to us here, even *the holy Spirit of Promiſe, which is the Earneſt of our Inheritance*; though ſome Promiſes ſpeak of Conditions, as of Faith and Repentance, *&c.* yet they are only ours upon this Condition, that they were Chriſt's before, *for in him all the Promiſes are Yea and Amen.*

The Promiſes that God makes thus in Chriſt, are free; and being made in Chriſt, are more free; for Chriſt is all that to God that we ſhould be unto him: And we are in Chriſt, ſo as Chriſt takes away all Diſcouragements and Excuſes in any that dare not believe them to be theirs; and therefore, *The Spirit and the Bride ſay, come; and whoſever will, let him come, and take of the Waters of Life freely*, Rev. 22.

XLIV.

XLIV. *God under the Law, and the Gospel legal, and Gospel-worshippers.*

BEfore Jesus Christ came into the Flesh, and offered up himself, God offered him beforehand in Types and Sacrifices of Blood, *&c.* and the whole Ministry was a Priesthood, so as the Priesthood and Sacrifices of the Law did set forth and shadow Christ in Way of offering, or Sacrifice to God the Father; and therefore God under that Dispensation, did appear rather under a Condition of Reconciliation than reconciled, though all were saved then actually in the same Christ who was to suffer: But how much of this Salvation they knew, is a Question: It is very likely, and something clear from the Word, that God was very sparing in that time of the Discoveries of himself in Christ; and they rather saw him in his Glory above than below, and possessed the Inheritance of the Redemption, rather than the Ministration or Gospel of it.

God appearing thus, the whole Ministry of the Law was taken in as agreeable to this Manner or Pattern; and the Law of Commandments revealed on Mount *Sinai*, did help to the Form of this Ministry, and made Sin appear and abound more; for which such Sacrifices were prepared. And thus the whole Frame of the Old Testament was a draught of God's Anger at Sin, the Law revealing Sin, and Jesus Christ offering for Sin: And so God in this time of the Law, appeared only as it were

were upon Terms and Conditions of Reconciliation; and all the Worſhip then, and Acts of Worſhip then; as of Prayer, Faſting, Repentance, *&c.* went all his Way, and according to God under that Appearance; and every thing of Worſhip ſeemed to bring ſomething of Peace and Atonement in Relation to the great Atonement to come by Jeſus Chriſt: And in this Strain runs all the Miniſtry of the Prophets too, in their Exhortations to Duties and Worſhip; as if God were to be appeaſed, and intreated, and reconciled, and his Love to be had in the Way of Purchaſe by Duty, and Doing, and Worſhipping: So as under the Law, the Efficacy and Power was put as it were wholly upon the Duty and Obedience performed; as if God upon the Doing of ſuch things, was to be brought into Terms of Peace, Mercy, and Forgiveneſs; ſo as their Courſe then, and the Service then, was as it were a working for Life and Reconciliation.

But now under the New Teſtament, God appears in Chriſt, and Reconciliation is finiſhed, Peace is made by the Blood of his Croſs; and now the Miniſtry of the New Teſtament is not a Prieſthood of any more offering Chriſt to God in Sacrifice, but of offering and tendering the Tidings of a fully reconciled God in Chriſt to Man, and of a Sacrifice already accepted for Sin; ſo as now there are no Prieſts, but Miniſters, or Stewards, or Ambaſſadors for dealing out, and diſpenſing the Love of God to Man, and for publiſhing the glad Tidings of Peace; ſo as all Worſhip now, and

and ſpiritual Obedience, is to run in the Way of this Diſpenſation; not for procuring Love or Peace from God, nor for pacifying, but for Love procured, and Peace purchaſed by Jeſus Chriſt.

If theſe things thus ſtated, were more fully and ſpiritually opened, there would be more Goſpel-teaching and obeying: For Man's Obedience towards God is not ſo notionally, nor orderly carried, nor ſo purely as the Goſpel calls for, but they run in a legal Strain, and would Work God down into his *old* and *former Way of revealing himſelf* as under the Law, when he ſeemed to be only in the Way to Reconciliation and Peace, rather than pacified; and thus in *Prayer*, and *Faſting*, and other *Acts of Obedience*, they deal with God as they did under the Old Teſtament, not conſidering the glorious Love revealed in Chriſt crucified, and how all Goſpel-ordinances are only Ways and Means for God to reveal this Love and Grace by the Spirit of Adoption, not any Ways and Means of ours for getting ſome Love from God, which Chriſt himſelf hath not *gotten for us*.

XLV. *God and His in Reconciliation.*

THey that have received the *Word of Reconciliation*, are in a very precious, and comfortable, and peaceable Condition: They are Lovers of God and Chriſt, they are no *more ſuch Enemies in their Minds by wicked Works*, they oppoſe not the Will of God as they did, they reſiſt not the Word of the Goſpel, they

they ſlight not the Communion of the *Spirit of God*; they are tender of any thing that is God's; they count not any thing their own for God, he ſhall be welcome to all; if he call for their Credit, he ſhall have it; they know *they have a Spirit of Glory reſting on them*; if he call for their Poſſeſſions, they leave Father, and Mother, and Brethren, and Siſters, and Lands, for his Names Sake; they know theſe are not *to be compared to the Glory which ſhall be revealed*, and they ſhall have an *hundred Fold in this Life*; if he call for their Life, he ſhall have it, they know, he that will *loſe his Life for his Sake, ſhall find it.*

And being thus reconciled to God, they are Friends with every thing of his; every Goſpel-myſtery they know, they receive, and every thing of his they know not, they *wait till he reveal even this unto them:* And though they do not receive it, becauſe they know it not yet to come from God, yet they do not reject it, becauſe it comes in the Likeneſs of his Word, leſt they be *be found Fighters againſt God, and Crucifie the Lord of Glory* in Ignorance like the *Jews.*

And being thus reconciled to God, they are Lovers of all his; they *love the Brethren*, and if there be a naked Diſciple, they cloath him; if an hungry Diſciple, they feed him; if an impriſoned Diſciple, they viſit him: *I was Naked, and ye Cloathed me*, &c.

And being thus reconciled, they behold God reconciled to them too; they are now in the Way of his Love; for now God freely

Communicates with them, and meets them in Chriſt, he ſhines on them in the *Face of Jeſus Chriſt.*

Now God and the Soul thus reconciled, are in a full Enjoyment of each other, as the Husband and the Spouſe, the Father and the Son; there is no parting Rights and Propriety; God hath not any thing in Chriſt, in Heaven and Earth, but it is theirs: *All things are yours, and you are Chriſt's, and Chriſt is God's, and every thing of theirs is his.*

XLVI. *The Fears of weak Believers, and the Remedies.*

WEak Believers are like melancholy People, who think things far otherwiſe than they truly are; rightly ſmoaking Flax, where there is more Smoak than Light, more Ignorance than true Diſcerning.

The Fears they are in, are of this kind.

1. They cannot be perſwaded their Sins are pardoned indeed; they would, and they would not believe it; they cannot from the Spirit that is in them, but cloſe with Chriſt, and claſp about him for Salvation, yet then they are not ſure they have him; they may be deceived they think in that.

2. If Faith carry them on to believe a little more or better of their Condition, yet the Pride of ſome Sins will not down with them: Some of their Sins which they have made their darling more than others, and cheriſhed themſelves in, Oh, theſe they think are either too great,

great, or too often committed to be forgiven, and at once. The Remainders of these Sins lye like Dregs in the bottom, and their Conscience cannot be satisfied that God hath fully pardoned.

3. They look not upon God in the pure Simplicity of his Word and Promise; but they suspect and are jealous God hath some reckoning still behind, because they are *sinful, and God is purer than to behold Iniquity:* And they cannot believe that God can bear with all those Corruptions and Transgressions in them.

4. They think though God may be reconciled with them, and love them at some times, (for they (poor Souls) only reckon the Seasons of the Spirit's comforting and breathing for the Times of Forgiveness,) yet God may be Provoked again, and Angry again for new Sins and Failings, and then they are as much troubled how to come at any Peace again as they were before: And then it must be only another Sunshine of the like Comfort must warm them into Peace and Believing.

5. They cannot perswade themselves how they can Sin as they do daily, but that they are accountable for all the Breaches; and so set up new Scores of Sins in their Consciences, and keep reckoning for God, and disquiet themselves in vain.

6. They think every Affliction or Trouble that befals them, is a Punishment for some Sin they have committed, and they look on them as Messengers of Wrath from God, sent upon them in Judgment; as if God were satisfying

himself upon them, and pouring out some Wrath to appease this Justice for such Sins.

7. They mistake the Gospel in the Doctrine of it; and every Scripture that threatens for Sin, they interpret to belong to them, because they have committed that Sin.

In a Word, these are the Fears summed up:

1. They are, and they are not perswaded their Sins are pardoned.

2. They are perswaded some Sins are pardoned, but not some others which they have most sinned in.

3. They fear still God doth not intend them such Grace as he proffers and speaks, and suspect the Gospel.

4. They think if God do Pardon them, yet they may provoke him again soon after.

5. They suppose they cannot sin as they do, and not be accountable; and they cannot but be Sinners in God's Sight as well as their own.

6. They think Afflictions are sent upon them for their Sins, and they cannot consider God in them but as Angry, and so help the Afflictions to afflict them.

7. They Interpret every Curse in the Law and New Testament for Sin their own, if it be against their Sin.

XLVII. *The Remedies to each Fear.*

FIrst, We are commanded to believe *Forgiveness of Sins in Jesus Christ* throughly, and not in part; *Through his Name whosoever believes in him, shall receive Remission of Sins*, Acts 10. 43.

2. We

2. We are to consider that one Sin cannot be forgiven, but all is forgiven. Jesus Christ hath done away all Sins, *For this Man, after he had offered one Sacrifice for Sins for ever, sat down on the Right Hand of God*, Heb. 10. 12.

3. We are to believe God in the Plainness and Simplicity he speaks in, in Gospel-promises, and Words of Grace even to our Souls; as if he spoke out to us by Name from Heaven. *He that believeth not God, hath made him a Liar, because he believeth not the Record that God gave of his Son*, 1 John 5. 10.

4. We must know, God is not as Man, that he should be angry, and pleased, as we carry our selves: *I will be Merciful to their Unrighteousness, and their Sins and Iniquities will I remember no more*, Heb. 8. 12. *I will be to them a God, and they shall be to me a People*, v. 10.

5. We must remember our Sins are no more ours, but Christ's, and his Righteousness is ours: God reckons and accounts us as one now: So though we Sin, yet every Sin was accounted for in him; and *now, there is no Condemnation to them that are in Jesus Christ*, Rom. 8. 1.

6. And for Afflictions, though they come in with Sin, and for Sin, and are the Wages of Sin; yet to the Righteous and Believers, they are no Judgments for Sin, for every thing of Justice against Sin was spent upon Christ: So as to us they are only Trials: *Count it all Joy when ye fall into divers Temptations*, James 1. 2.

They are *Chastenings of Love* to prevent Sin, *As many as I love I rebuke and chasten*, Revel. 3. 19.

They are in a Word a diverse Way or Dispensation of Love and Grace, Love working by that which is Evil in it self: *We know that all things Work together for good to them that love God*, Rom. 8. 28.

We are to consider, that though the Scriptures do often set forth the Righteousness of God against Sin, and his Justice against Sin, yet that Unrighteousness being satisfied by Jesus Christ, it hath no Power against those that are in Christ, no more than the pursuer had to do with the Murderer in the City of Refuge: *For Sin shall not have Dominion over you*, Rom. 6. 14. *Ye are not under the Law, but under Grace.*

XLVIII. *Legal Conversion.*

THere is much Mistake in the Business of Conversion or Regeneration. For while it is lookt upon meerly as a Change in Affection or Conversation, there is much Deceitfulness, there are Means which can Work that, and yet that shall be no spiritual Work neither; the pressing things Legal, and as meer Commands from the Word, may; there is something of the Law in the Heart beforehand and by Nature to side with the Commandments in the Word, and so to Work something within as well as without; and so there may be an Obedience or Conformity of the Spirit of Man, and yet no spiritual Obedience nor Conformity.

2. There are Gospel-terrours as well as Legal, as Hell and Hell-fire, and the *Worm that never*

Dies,

Dies, and Condemnation, and *Jeſus Chriſt Judge of Quick and Dead*, &c. All theſe in the Word carry ſuch an Image of Wrath, as they work Fear and Paſſions, *&c.* which force on the Soul to reform, and yet but a Form of Godlineſs, not to the Power.

3. There are certain Ends Nature propounds to it ſelf for conforming, as *Life Eternal*, &c. *and Reputation, and Men-pleaſing: There are Exhortations, Perſwaſions of Preachers, or Friends, or Acquaintance*; there is Education, there is Examples of Judgment upon Sinners, Godly Society, *&c.* All theſe carry in them a Power to *make Men do ſomething*, and but ſomething in the Way of Religion.

All theſe being of an operative and working Nature, may bring forth a thing like Converſion; which indeed is but a Reſtraint at beſt, or a more purely natural Condition: Nature is of it ſelf Excellent, and if not originally corrupted, more excellent. We ſee how *Temperate, Meek, Juſt, Wiſe, Liberal, Merciful*, many have been; and amongſt Papiſts, how ſelf-denying, contemplative, divinely Practical, and morally excelling; and amongſt *Formaliſts in Religion, how ſevere, ſtrict, profeſſing and practiſing in Religious Duties.* So as the Way for pure Converſion, and to be ſpiritually renewed, is by Jeſus Chriſt; *He that hath the Son hath Life*: Faith, and not Works, quicken us.

XLIX. *When the Spirit of Adoption works not freely.*

WHen they put ſomething of Satisfaction towards God, upon any thing they do, upon any Perſormance, or Obedience, as if God were prevailed with by any thing of their own.

When they take in Chriſt for a Mediator but by the Way, not reſting wholly on him, and in him, but as it were to make up all ſure with God, they look rather on the by, upon his Interceſſion.

When they are in Bondage to ſome outward Circumſtances of Worſhip, as Time, or Place, or Perſons, that they cannot pray but at ſuch Hours, or in ſuch Places, *&c.*

When they do things meerly as commanded from the Power of an outward Commandment or Precept in the Word, that brings forth but a legal, or at beſt but a mixt Obedience and Service of ſomething, a finer Hypocriſie.

When they do becauſe of ſome Vow, or Covenant they have made, *&c.* It is more properly the Service of the Old Teſtament, and part of their Bondage; for wanting the Power and Fulneſs of the Spirit of Adoption to Work them to Obedience freely from within, they were under the Power of outward Principles to put them on from without.

When they come to God in any Act of Worſhip, as Prayer, *&c.* as to a Creator rather than a Father, and as a God rather than a God in Chriſt,

Chriſt, they put themſelves under ſuch an infinite Glory, Purity, and Juſtice, as they can neither have acceſs with Faith nor Boldneſs.

When they take any outward thing to move them rather than apply to Chriſt for Strength, Life, and Spirit; for the more any Motion or Obedience is cauſed from things without, the more forced and unnatural is all ſuch Obedience, and the leſs from a ſpiritual Power within.

When they meaſure their Forgiveneſs by their Sin and Sanctification, and can believe no more than they have Peace for; and that Peace upon ſomething of their own performed, and not from believing on him who hath performed all, *God hath not given us the Spirit of Fear, but of Power, of Love, and of a ſound Mind*, 2 Tim. 1. 8. or of a Mind not corrupted with any of theſe.

L. *Opinions which make Men Legal.*

THere are certain Principles by which ſome are Religious, which carry them off much from the *Goſpel-way of Obedience.*

1. Men naturally think it impoſſible that they ſhould be accepted of God, and juſtified, and do nothing themſelves for it, and in it; hereupon Fleſh and Blood can hardly be brought off to believe *Forgiveneſs of Sins*, nakedly and freely for nothing in themſelves.

But to take away this, conſider that *Forgiveneſs of Sins* is of meer Grace, and Mercy, and Gift. *By Grace, ye are ſaved, it is the Gift*

God, Ephes. 2. 8. *and through Jesus Christ, through the Redemption of his Blood*, Rom. 3. 24. As a Prince raises up a Beggar, and *Pharoah*'s Daughter brought up *Moses*, so are we raised up freely in Mercy.

2. Men think that whatsoever they perform in Obedience to God that God cannot but approve it because they themselves approve it for Good; hereupon Men come to look on themselves as doing something for Life and Salvation.

2. But to take off Men from any such Self-love and Opinion in the *Work of Salvation*, consider there is Sin in every thing they do. 1 John 1. 8. *If we say we have no Sin, we deceive our selves: And there is none Righteous, no, not one*, Rom. 3. 10. *Neither doth God judge as Man judgeth. God seeth not as Man seeth; Man looketh on the outward Appearance, but God beholdeth the Heart*, 1 Sam. 16. 7. *God hath Ballances to weigh thy Actions; and to be laid in the Ballance, they are altogether lighter than Vanity*, Psal. 62. 9.

3. Men naturally think it impossible to be damned for good Works, and serving God in a Man's own fashion, and surely none are condemned simply for good, but as that good is evil in some kind or degree: And hereupon Men raise up Hopes and Comforts to themselves from such a Course of Life as they live in with God. Thus from something they fancy Good in their own Way, and from something they fancy in God of Mercy and Forgiveness to Sinners, upon this they venture themselves.

But to take away this, consider though God be

be Merciful, yet he is only Merciful of his own Faſhion, not of ours, not in the Way we may corruptly think him: *Thou thoughteſt that I was altogether ſuch an one as thy ſelf*, Pſal. 50. 21. God's Love and Grace have Ways and Faſhions of their own they move in, and if we be not in their Way, we ſhall not receive of his Fulneſs: The *Jews* were very Zealous after God, yet not in God's Faſhion, but went *about to eſtabliſh their own Righteouſneſs.* The Papiſt is a Follower after God, and the legal, formal, poor ignorant Proteſtant runs in a courſe of Obedience, and ſerving God; yet it is not in God's Way of Righteouſneſs, and ſo they miſs of Salvation, for not ſeeking it purely in Chriſt their Righteouſneſs.

LI. *Jeſus Chriſt offered to Sinners as Sinners.*

THE Apoſtle hath a precious Doctrine, and it is this, *This is a faithful Saying, and worthy of all acceptation, That Jeſus Chriſt came into the world to ſave Sinners, of which I am chief*, 1 Tim. 1. 15. As if he ſhould ſay, Doth any of your Hearts tell ye you are Sinners? Let not that be any Ground at all to keep you from Chriſt; let not any deſpair becauſe of that; I my ſelf was thus and thus, a Blaſphemer, a Perſecutor; nay, as if that were not enough, I was the chief of Sinners, or the Sinner in chief, the grand and ſupream Sinner, as if there could not well have been a greater; and I (ſays he) obtained Mercy. So as here the Spirit hath laid in anſwers to the objecting or doubting Soul.

If

If the Soul should object, if I were not such a Sinner as I am I could believe: The Spirit answers, *Jesus Christ came into the World to save Sinners:* As if he should say, to save even just such as thou art.

If the Soul should object further; but there is not such a Sinner as I am, the Spirit answers, yea; but here is one greater than thou; here is the chief of all Sinners, the Prince of Sinners obtaining Mercy, *of which I am the Chief.*

So as none can be such a Sinner to whom Christ, and the Blood of Christ may not be tendered and offered, and that upon these Grounds.

1. From the order of God's Decree, he loved us, and gave Christ for us when we were Sinners, *God commendeth his Love towards us, in that while we were yet Sinners, Christ died for us,* Rom. 5. 8. *God so loved the World that he gave his only begotten Son,* John 3.

2. The offering the *Gospel and Jesus Christ* to a Sinner as a Sinner, is but the bringing out this glorious Love of God in Time and Dispensation; it is but the offering that Love which God loved them with from Everlasting: Neither is it any more to offer Christ to a Sinner, than to manifest God in his first Love when he gave Christ for Sinners in his own Decree.

3. It exalteth Grace more, and sheweth as a Gift indeed, what can be more of Grace, than that Jesus Christ should receive a Sinner, one who hath no Money nor Price, no Works nor Righteousness to bring for him.

4. It

4. It is the right lifting up Jesus Christ as *Moses* lift up the Serpent in the Wilderness; not for the Healed to look upon, but the Stung and Wounded.

5. It leaves Men without all excuse, and brings the greater Condemnation; for when Christ is brought home to the very Soul, and the Blood offered at every one's Door for receiving, then there can be no objecting; Lord, had I been thus and thus fit and prepared, then I should have received thee, but I was a foul Sinner at that very time, so and so Guilty. O, will the Lord answer, I come therefore to pardon thee, and to wash thee in my Blood, because thou wert foul, and that is no Excuse.

6. It is most agreeable to the Gospel-way of Dispensation, and Christ's own Preaching. *The Whole need not a Physician, but they that are Sick; I came not to call the Righteous, but Sinners to Repentance.*

7. All that ever received Christ in the Gospel, received him in a sinful Condition; the many believing *Jews* in the Sin of crucifying Christ; all the Churches of *Corinth*, *Ephesus*, and *Colosse*, *Such were some of you, but ye are washed*, &c. *And ye were sometimes in Darkness, but are now Light in the Lord*, Ephes. 5. *Ye who were dead in Trespasses and Sins; and were Enemies in your Minds by wicked Works, yet now hath he quickened*, Coloss. 1.

So as to offer Jesus Christ to Sinners, as Sinners, is but,

1. To offer him in time, as God gave him before all time; God gave him to us because

we were Sinners, and now he is but offered as he was given.

2. There is more of Grace in it to offer him to a Sinner, as a Sinner, that where *Sin hath abounded, Grace may abound much more.*

3. There is a clearer *lifting up Christ* as *Moses*, for the Wounded to look on as well as the Whole.

4. Men are left without Excuse, because when he is held out to Sinners as Sinners, all are in a Condition for him, Sin and a Saviour are most suitable.

5. It is as Christ himself did, who both calls Sinners, and converses with Sinners; with *Mary Magdalen* an Harlot, and with the Publicans, and with the Woman of *Samaria*, who lived in Uncleanness when the pure Messiah preached himself to her.

6. It is as all that ever received him, both in *Jerusalem*, *Corinth*, *Ephesus*, &c. who had they not been foul, had never been washed, had they not been darkness, had never been light in the Lord.

But you will tell me of Conditions in the Gospel of Faith, and Repentance, &c. and certain legal Preparations before Christ should be offered and brought to the Soul.

Yea, but that you may not be puzzelled as many are.

In the Gospel-way or Dispensation, Faith and Repentance is to be preached, but Jesus Christ still with it. *Believe in the Lord Jesus Christ.* And you are not to consider Repentance from believing, nor believing from Repentance, nor

for either from Jesus Christ, nor Jesus Christ without them; and yet neither of them as bringing in Christ to the Soul, but Christ bringing in them, and working them more and more in the Soul, and that upon these Grounds.

1. Christ is not ours by any Act of our own but God's, God imputing and accounting: To make Christ ours is an Almighty Work, and not the Work of any thing created: So as Christ is ours without Faith, by a Power more Glorious and Infinite; but we cannot here know him to be ours but by believing; nor partake of him as ours but by believing.

2. If Faith should give us our Interest in Christ, then as our Faith increases our Interest should increase, and we should be more and more justified and forgiven, which none allow, calling these other Acts of Faith, Faith of Assurance, and Acts of Manifestation; and if Faith be thus in its other degrees of working, why not in its first? *It is the Evidence of things unseen*, Heb. 11.

3. If Christ should be ours by Faith in this Sense, then when Faith ceases, shall we cease to be justified. Shall Faith begin our Interest here, and not be able to continue it hereafter?

4. Can a Sinner be too foul for a Saviour, and too wounded for a Physician to heal, and too filthy for a Fountain opened to wash?

5. He that offers Christ offers all the Conditions in him, both of Faith and Repentance. *For Christ is exalted to give Repentance*, &c. And Faith is called the *Faith of the Son of God*, *Gal.* 2.

6. It is no more to offer Jesus Christ, than any Grace of Christ's, or Gift of Christ to a Sinner; for a Sinner is as unprepared and unfit for the one as the other, equally in Sin and Pollution to both.

7. This spiritual Work is a new Creation, and so Works of Preparation are not so proper in that: We are (saith the Apostle) *his Workmanship created in Christ Jesus*, Ephes. 2. 10.

And now why shall any Servant of Christ refuse to give out that Blood of his Masters which runs so freely to Sinners? And any Sinner refuse to receive it, because their Vessels are not clean enough for it, when it is such a Blood as makes the Vessels clean for it self?

LII. *The Simplicity of the Gospel-Salvation, easie and plain.*

JEsus Christ, and Forgiveness of Sins in his Name, and Redemption through his Blood, is the first and only thing held forth in the Gospel to Sinners; the other Mystery of Righteousness, is revealed to Believers; *Forgiveness of Sins* is first taught, that they may believe; and the other glorious Mysteries are taught, that they may know what they do believe: They are first to see God's Love, and afterwards his Glory: *Jesus Christ crucified* is the best Story for Sinners, and Jesus Christ exalted for Saints; and therefore it is, that in all the Apostles Sermons, the Story of Blood and Redemption was first preached; and when they did believe that, then they wrote Epistles and Revelations

of

of greater things unto them, ſo as they ſpake of Chriſt only to make them believe, and wrote to them of him when they did believe.

Salvation is not made any puzzelling Work in the Goſpel; it is plainly, eaſily, and ſimply revealed; Jeſus Chriſt was Crucified for Sinners; this is Salvation, we need go no further; the Work of Salvation is paſt, and finiſhed, Sins are blotted out, Sinners are juſtified by him that roſe for Juſtification. And now if you ask me what you muſt *do to be ſaved*, I anſwer, *Believe in the Lord Jeſus Chriſt, and thou ſhalt be ſaved.* All that is to be done in the *Work of Salvation*, is to believe there is ſuch a Work, and that *Chriſt died for thee* amongſt all thoſe other Sinners he died for.

To believe now, is the only Work of the *Goſpel*; *this is the Work, that ye believe on him whom he hath ſent*, John 6. 29. *This is the Commandment, that ye believe on his Son Jeſus Chriſt*, 1 *John* 3. 23. That is, that ye be perſwaded of ſuch a thing, that Chriſt was Crucified for Sins, and for your Sins; and we are called on to believe, becauſe they only that can believe are juſtified; *By him all that becieve are juſtified*, Acts 13. 39.

So as Salvation is not a Buſineſs of our working and doing, it was done by Chriſt, with the Father; Sin, and Satan, and Hell, were all triumphed over by Chriſt himſelf openly for us; and all our Work is no Work of Salvation, but in Salvation; in the Salvation we have by Chriſt, we receive all, not doing any thing that we may receive more, but doing becauſe we

receive so much, and because we are saved: Therefore we work not that we may be saved, and yet we are to work as much as if we were to be saved by what we do; because we should do as much for what is done already for us, and to our Hands, as if we were to receive it for what we did our selves.

This is short Work, Believe and be Saved; and yet this is the only Gospel-work and Way. Christ tells ye in few Words, and his Apostle in as few; *As* Moses *lift up the Serpent in the Wilderness, so must the Son of Man be lift up, that whosoever believes on him should have Life*, John 6. *Paul* tells you, *Say not in thy Heart, who shall ascend unto Heaven? That is to bring Christ from above. Or who shall descend into the Deep? That is to bring Christ from the Dead. But what saith it? The Word is nigh thee, even in thy Mouth, and in thy Heart, the Word of Faith which we preach. If thou shalt confess with thy Mouth the Lord Jesus, and shalt believe in thy Heart that God raised him from the Dead, thou shalt be saved*, Rom. 10. 6, 7, 8, 9, &c.

So as here is but looking up on Jesus Christ, and Salvation is in thy Soul, and *believing with thy Heart, and thou art saved*; thou wert saved by Christ before, but now in thy self.

There are yet these Grounds why Salvation is so soon done.

1. Because it was done before by Christ, but not *believed on before* by thee till now.

2. Because it is the Gospel-way of Dispensation, to assure and pass over Salvation in Christ to any that will believe it.

3. There

3. There needs no more on our sides, to Work or Warrant Salvation to us, but to be perſwaded that *Jeſus Chriſt died for us*, becauſe Chriſt hath ſuffered, and God is ſatisfied. Now Suffering and Satisfaction is that great Work of Salvation.

4. Becauſe they, and they only are juſtified, who can believe: *Righteouſneſs is revealed from Faith to Faith: And all that believe are juſtified*, Rom. 1. 17. Acts 13. 39.

5. That it may be by Grace, and not of Works. *Being juſtified freely by his Grace*, Rom. 3. 24.

LIII. *Chriſt, and every part of Chriſt, to be ſtudied and believed in.*

THere is not any thing of Jeſus Chriſt, but it ſhould be Matter for a Believer's Faith to be exerciſed in, from his Divine Nature to his Incarnation, and ſo to his Exaltation; that they may be able to comprehend with all Saints, the Heighth, and Depth, and Breadth of the *Love of God*; for God was infinitely influencing into every Paſſage of his Birth, his Growing up, his Infancy, his Circumciſion, his Baptiſm, his Preaching, his Praying, his Temptations, his Faſting, his Obedience to the whole Law, his Sufferings, his Reproaches, his Poverty, his Humiliation, his Bloody Sweating, his Judgment and Judges, his Condemnation, his Crucifying, his Piercing, his Nailing, his Drinking Vinegar and Gall, his Strong Cries and Tears, his Crown of Thorns, his Blood Flowing out from his Feet, Hands,

Hands, and Side, his Giving up the Ghost, his *Death*, *Burial*, *Resurrection*, *Ascension*, *Exaltation*, and Sitting on the *Right Hand of God*, *his Priesthood*, *Mediation*, *Intercession*, *Dominion*; There is infinite Vertue in all these, and the Gospel is made up of these; in these are those unsearchable Riches of Grace, Love, and Redemption. These are to be the Subjects of every Believer's Meditation, and he is to seek into the spiritual Extent of these, and Deepness of these: Out of these he is to draw *Strength*, *Power*, *Love*, *Holiness*, *Spiritualness*, *Regeneration*, *Mortification*, *new Obedience*, *Faith*, *Repentance*, *Humiliation*, *Meekness*, *Temperance*, &c. Christ, and every thing of Christ, is to be Matter for him, and Meditation for him. These are those ministerial and instrumental Means of Grace and Life to Sinners; not an Historical or Tragical Use of these, but a believing Use, a *relying*, *resting*, *comforting*, *spiritualizing* Use; These were all but parcels of the Work of Redemption, but parts of the whole; and to all these there is an infinite Depth of Sin and Temptations opposed: And therefore the more we are improving our selves in these things of Christ, the more spiritual and infinitely provided shall we be against the other: It is not enough to look on Jesus Christ in his single Person glorified and exalted, but to study every Part, and Parcel, and Passage of *Jesus Christ*; and thus to *know nothing but Jesus Christ and him Crucified*.

The

The several Ways of Free-grace, and the general Point searched.

FRee-grace is conveyed to us under several Notions in these times; and I shall in few Words gather up the Conceptions, intending a larger Draught of it hereafter.

The first Way of Free-grace, Free without all Condition of Grace.

THE first and purest conceive of the Mystery thus:

That God the Father, for Manifestation of his Mercy and Love, purposed some to Glory whom he loved freely, and gave his Son to be a Way to them for Life and Righteousness, knowing that they should fall under Sin and Condemnation in the first *Adam*, (where he might justly have left them, as the rest, in in their Blood and Pollution) had it not been for that Free-grace in himself; and therefore that Son is called the second *Adam*, or quickning Spirit, and this *Mystery of Salvation is Free, infinitely Free*; the Father loving freely, and giving his Son; the Son loving freely, and giving himself freely; and the Spirit working from them both freely for the Manifestation of this Salvation in the Souls of his Elect, and through the Ministry of a free Gospel, even to Sinners as Sinners, and Children of Wrath in themselves.

A second Way of Free-grace, Free only with Conditions.

THE second sort hold, which is called the the reformed Opinion, and is the more General:

That God did freely decree or purpose some to Salvation in Christ, through the interfering and instrumental Assistance of Faith, &c. And that none are actually justified, nor partakers of this free Salvation, but by Faith; and the Gospel is a Ministry of Conditions or Qualifications for their Salvation: And this I call a Decree with Graces.

A third Way of Free-grace, Free only upon Condition.

THE third sort hold, that God did freely purpose some to Salvation, and therefore gave Jesus Christ; but it was only to those whom he foresaw through the help of a Gospel-ministry, and other Spiritual sufficiency, would embrace Jesus so given, yea, given for all, if all would have embraced him. And this I call a respective Decree for Graces.

A fourth Way of Free-grace, Free merely in the Intent.

THE fourth sort hold, that God purposed some to Glory and Salvation in Jesus Christ, without respect to any thing but the Interferings

rings of Faith, &c. and gave this Jesus Christ to Die for all, not that all should have Salvation by him, but only the Elect, who are only made to believe; and that the Gospel-ministry reveals such a kind of general Redemption, otherwise the Gospel could not justly be tendered to all; nor any be condemned for not believing, nor unbelieving be any Sin.

This last I shall only speak on.

This is in part the general Point, and it is answered thus:

Some do it by Way of interpreting the general Scriptures, as these, of *God's loving the World*, &c. Interpreting the World in Opposition to *Jews*, and by that understanding the *Gentiles*, who were called the World. And so of sending Jesus Christ to be a Propitiation, not for ours, but the Sins of the whole World, &c. *Rom.* 11. 11, 12. And so where-ever the Word all is, that *God will have all saved*, &c. they interpret it with Restriction to some of all, &c. *Mat.* 3. 5. And so for the general Tenders of the Gospel, they interpret that by Way of Dispensation for the better gathering up the Elect from all Sorts and Places, *Mat.* 24. 31. And so, for not believing, they say Men are not damned for not believing simply, but from the Condemnation they are left under, though their not believing may make their Condemnation greater.

Some answer it by shewing forth the Contradiction in this of Christ *dying for all and saving some*, that it is as much as *Christ died for all, and not for all.*

Some

Some answer, by turning it into Immortality for all, but not Salvation for all.

Some answer, by revealing God's Love, and Jesus Christ as the *Effect of this Love*, as it were the Instrument and Minister of this Love; and this *Love of God* going out only to the Elect, for whom Christ is given: This Way they conceive takes off general Redemption. But we must take heed of making Christ more Instrumental and Ministerial than the Father hath made him, and will stand with the Honour of the Son, who is the First-born of the Elect, the Head of the Body: And we must be spiritually wary in distinguishing too curiously upon Jesus Christ as Son and Mediator, *&c.* but only in a Scripture-way; for Christ is but one, and Salvation is one.

Thus far some worthy Believers go in opposing the general Point, but we must go a little further in finding out the Mystery of the general Point, and meet with it there. Now I humbly conceive the Mystery lies only in a rational Way of Justice, and Gospel-dispensation, that God will not meerly and arbitrarily damn any because he will. So as he hath put every one under a State of Redemption, and Power of Salvation; and they are damned from their own Will, not from God's: Thus go the deepest and most notional of that Way.

And the other part of the Mystery, which is lowest, and most argued for, in these times, and by most, is only, that the Gospel cannot rationally be tendred but upon some such general Ground, as *Christ dying for all.*

Thus

Thus I have opened, though weakly, the Myſtery; and the opening it may be enough, and the whole Building of the univerſal Grations, is all upon a rational Notion ſtrengthened with ſome general Terms in the Word: Now let them ſee whether meer Reaſon is a Principle high enough for a ſpiritual Myſtery. And if bringing Salvation down upon ſuch a Ground, be proportionable to ſo glorious a Work, as that of Redemption, beſides all the interferings it hath with Free-grace, and Free-juſtification, and Election of Grace, *&c.*

Now let the Myſtery be lookt on in their Way, which is this, *Chriſt Died for all, elſe the Goſpel cannot be preached to all.*

And in the other Way, which is this, Chriſt Died only for his, and it is offered to all, that his who are amongſt this all might believe; and though he died not for all, yet none are excepted; and yet none accepted, but they that believe; and none believe, but they *to whom it is given.* And in this Way of Salvation there lies more Myſtery, which is more ſuitable to a *divine Work. Great is the Myſtery of Godlineſs.*

And this Ground, *that none are excepted*, is as clear, and ſpiritually rational for the *Goſpel to be preached to all*, as this Ground, *that he Died for all.*

Seeing upon both Grounds, ſome only are ſaved, and not all, and a Decree of meer Grace, and of Faith foreſeen, do equally imply an impoſſibility of *all to be ſaved*; and therefore, why is it ſo contended for, that *all are redeemed?*

Some Truths of Free-grace sparkling in former Writers, and in some famous Approved Men of our Times, in Testimony to what is in this Discourse in part asserted, and in these Times by others, Assertors of Free-grace.

The Law by the preaching of it, cannot reform, but only Faith and Grace.

Dr. *Preston* in his Serm. on the new Coven. Comment. in *Galat.* 3. 5. which he quotes, *Pag.* 347.

IF I should only preach to you the Commandments, *&c.* I might preach long enough e'er you could keep them: Do you receive the Spirit by the preaching of the Law? No, but by preaching Promise of Pardon and Forgiveness.

Page 333.

2. If a Man would desire to change his Course, to be made a new Creature, the Way is not to consider the Commandments what he ought to do; but, my Beloved, the Way is to get Assurance that thy Sins are pardoned, to consider the Covenant of Grace, *Heb.* 9. 14.

N

No preparatory Works before Christ.

Mr. *Rogers* in his Book of the right Way to be Saved, *&c.* P. 54.

DIvers miſtake, and look for ſomething to ground on in themſelves, and ſo are wofully Bewildered, and in great Perplexity: It is as if one ſhould not ſet a young Tree, but let it lye above the Ground till they ſee what it will bear.

Free-grace hath many Enemies.
We ſhould ſtand for Free-grace.

Dr. *Sibbs* his Book of the Excellency of the Goſpel above the Law. *P.* 241.

DO ye wonder why the Free-grace of God hath found ſuch Enemies? *&c.* The Heart of Man is in a Frame of Enmity againſt God, and ſets it ſelf moſt againſt that God will be moſt glorified in. Let us vindicate nothing ſo much as Grace.

We muſt live by Grace, and die by Grace, and ſtand at the Day of Judgment by Grace; not in our own Righteouſnes.

Faith is no Condition of the New Covenant of Grace.

Mr. *Perkins* his Commentary on the *Galathians.* P. 157.

THE Goſpel called by *Paul* the Promiſe, offers and gives Life freely, without the

Condition of any Work, and requires nothing but the receiving of that which is offered. It may objected, that the Gospel promiseth Life upon the Condition of our Faith. *Answ.* The Gospel hath in it no moral Condition of any thing to be done of us: Indeed Faith is mentioned after the Form and Manner of a Condition; but in Truth, it is the free Gift of God as well as Life Eternal, *&c.*

Pag. 184. *We have all in Christ.*

Thou must not receive the Promise immediately of God, but Christ must do it for thee; though thou be unworthy, yet there is Dignity sufficient, and Worthiness enough in him. If thou say, that thou must at the least receive the Promise at the Hand of Christ; I add further, *That he will not quench the smoaking Flax*, &c. And our Salvation stands in this, not that we know and apprehend him, but that he knows and apprehends us first of all.

Christ is every thing to us.

Mr. *Calvin*, in his Book of Institution, *Book* 2. *Chap.* 16. P. 167. 8.

WE must take heed of drawing any part of Salvation but from Christ: If we seek Salvation, let it be in the Name of Jesus Christ; if the Spirit, or any Gifts or Graces, let us seek them in his Unction; if Strength, let us seek it in his Power; if Purity, in his Conception; if Mercy,

Mercy, in his Nature, which was touch'd with our Infirmities; if Redemption, in his Paſſion; if Forgiveneſs, in his Condemnation, or being a Curſe for us; if Satisfaction, in his Sacrifice; if Cleanſing, in his Blood; if Mortification, in his Sepulcher and Death; if Newneſs of Life, in his Reſurrection; if Immortality, in the ſame; if an heavenly Inheritance, in his Entring into Heaven; if all good Things, in his Kingdom and Dominion here: All Treaſures are in him, and they who are not content only with him, ſhall have no reſt any-where; although too they may look principally at him.

Nor can there be any Unbelief, nor Doubtings, where his Fulneſs is thus known.

God was never an Enemy to his.

Calvin quoting *Auguſtin* in his Book of *Inſtitut. Tract. in Evangel. Johan.* 110. 2. *Chap.* 16. P. 106. 1.

INcomprehenſible and Unchangeable is the Love of God; not that Love which we obtain from Reconciliation by the Blood of Chriſt, but wherewith he loved us before the Foundations of the World: Therefore when it is ſaid, Chriſt reconciled us, it is not to be underſtood as if then he begun to love thoſe whom he hated before; but he reconciled us, even to that Love wherewith he loved us, *Rom.* 5, 8. therefore in a wonderful Manner he loved us, when it is ſaid, he hated us.

That we, and those commonly called Antinomians *differ little.*

Mr. *Gattaker*'s Testimony in a late Treatise, *God's Eye*, &c. *in Epist. to the Reader.* P. 10.

THE Matter in Controversie between us and these Men, is not how far forth Sin is removed or abolished in Believers, or how far forth it is by Justification abandoned, or in what Sense God is said to see or not see Sin, or to take notice of it in Believers and justified Persons, *&c. As if all these things were granted on both sides.*

Note. Men of Learning, you see, and Judgment, do not cry out Antinomianism, or Free-grace, or Free-justification, as others do, *&c.* but acknowledge a consent in all these, *&c.*

Why *Luther* is not quoted here.

Luther I could quote, but he is now lookt on by some as one that is both over-quoted, and over-writ Free-grace, and bending himself against Works, which was the Popery and Antichristianism of those Times. He raised up Grace, rather in Opposition (as some think, to whom I dare not so fully agree) to the Excess of Works, than to the just Advantage of Grace; and yet they can allow him in other things. Thus we can pick and chuse from a Reformer what fits to the Standard of our own

Light

Light and Reformation, and caſt the other by: I ſhall therefore quote ſome later.

Concerning our not reſting on Sight, or our own Graces, for Aſſurance.

Mr. *Tho. Godwin* in his Book, *Chriſt ſet forth, in Epiſt. to the Reader.* P. 1, 2.

AN immoderate recourſe unto Signs, though barely conſidered as ſuch, is as unwarrantable, when thereby we are diverted, and taken off from a more conſtant actual Exerciſe of daily Thoughts of Faith towards Chriſt immediately, as he is ſet forth to be our Righteouſneſs, *&c.* And yet the Minds of many are ſo wholly taken up with their own Hearts, that as the *Pſalmiſt* ſays of God, *Chriſt is ſcarce in all their Thoughts.* But let theſe conſider what a Diſhonour this muſt needs be unto Chriſt, that his Train and Favorites, our Graces, ſhould have a fuller Court, and more frequent Attendance from our Hearts than himſelf, who is the King of Glory; and likewiſe what a Shame alſo it is for Believers themſelves, who are his Spouſe, to look upon their Husband no otherwiſe but by Reflections, and at Second-hand, through the Intervention and Aſſiſtance of their own Graces, as Mediators between him and them.

Now to rectifie this Errour, the Way is not wholly to reject all Uſe of ſuch Evidences, but to order them, *&c.*

We

We are justified in Christ's Justification, when he rose. P. 202.

Christ his Resurrection was the original Act of God's justifying us in Christ; we were virtually justified then in Christ his being justified, as in a common Person.

God remembers not our Sins. P. 207.

As by Reason of his Intercession God remembers not old Sins, so likewise he is not provoked by new.

The Law as given by Moses, *no Rule to Christians.*

Mr. *Bolton* in his Book of *The True Bounds of Christian Freedom.* P. 74.

OThers say we are freed from the Law as given by *Moses*, and are only tied to the Obedience of it as given by Christ; and as Christ renews it, and as it comes out of the Hand and from the Authority of Christ; and we have it immediately from the Hands of Christ. I shall not much dislike this, *&c.*

Believers and God are never at Enmity. P. 14.

As none of our Sins shall condemn us, so none of our Sins shall put us into a State of Con-

Condemnation more; none of our Sins ſhall ever put us under the Curſe, under Wrath again.

God doth not puniſh Believers for Sin. P. 14.

We are freed from all Miſeries, Afflictions, Puniſhments, which yet are the Fruits of Sin, as they may be conceived to be Fruits of Wrath, or have Wrath in them.

Faith before Juſtification, is no Grace.

Mr. *Rogers* on the Articles, *Art.* 13. P. 57.

WOrks done before Juſtification pleaſe not God, before Men do pleaſe; nothing that they do can pleaſe him; hereby the Vanity of them is perceived, who think before Man's Juſtification his deeds do pleaſe God.

Note. What, is Faith then to be accounted before Juſtification, according to this Principle?

God is never an Enemy to his, though ſinning.

Mr. *Herbert Palmer* in his Charact. of a Chriſtian in Paradox, *&c.* P. 10.

HE believes the God that hates all Sin, to be reconciled to himſelf, though ſinning continually, and never making, nor being able to make him Satisfaction.

We

We are justified, though ungodly. P. 11.

He believes the most Just God, *&c.* To have justified himself, though a most ungodly Sinner.

We are not saved by any thing we do. P. 58.

He knows he shall not be saved by his Works, and yet doth all the good Works he can.

A Believer Sins not, P. 68.

He cannot Sin, yet he can do nothing without Sin.

A Believer believes against Hope. P. 74.

He believes, like *Abraham,* in Hope against Hope.

God freely Pardons. P. 12.

He believes himself freely pardoned.

Believers are pure in God's Sight. P. 13.

He believes himself to be Precious in God's Sight.

Christ

Christ promised to Sinners as Sinners.

Mr. *Tho. Goodwin* in his Book of Christ set forth. *P.* 30.

THere are absolute Promises made to no Conditions, as when Christ is said *to come to save Sinners*, &c. Now in these it is plain, Christ is the naked Object of them; so that if you apply not him, you apply nothing; for the only thing held forth in them is Christ.

We are justified in Christ's Justification. P. 122.

Even so it is in the Matter of our Justification; it was done virtually in Christ; and afterwards when we believe it is actually passed in and upon our selves.

So by Christ's being justified, we are all virtually justified, and in Law, through a secret, yet irrepealable Covenant between God and Christ, who only did then know who were his.

A Believer's Law is Christ, and his Spirit.

Mr. *Perkins* in his Comment. on the *Gal.* P. 128.

THey which are true Believers are a free and voluntary People obeying God, as if there were no Law to compel them; they have Christ to Live in them; the Spirit of Life that is in Christ, is in them, and that is their Law. It

is

is the Property of a Child of God to obey God, as it is the Nature and Quality of the Fire to burn, &c.

Thus in the quoting or citing these Divines concerning some precious Truths of Christ, I have done as *Paul* said to the *Athenians* when he would prove a God, *As certain also of your own Poets have said.* So the Truths which are abroad mistaken by many, are Truths, as *also some of your own Divines have said.*

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